# The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV, NO. XV: WHOLE NUMBER, 1264.] NEW YORK, JUNE 7, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

## DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:

TRINITY CHURCH—9 A. M. and 3 P. M.

ST. LUKE'S CHURCH—8½ A. M. and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—8 A. M. and 4 P. M. Sunday Services at 10½ A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8¾ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—7 A. M. and 7 P. M. Except on Fridays, when Evening Prayer with Lecture is at 7½ P. M. Wednesdays and Fridays, Litany at 9 A. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—6 A. M. On Festivals and Fasts, a second Service at 5 P. M.

ST. MARY'S CHURCH, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

## CALENDAR.

JUNE.

10 First Sunday after Trinity.
11 St. Barnabas.
17 Second Sunday after Trinity.
24 Third Sunday after Trinity. Nativity St. John the Baptist.
29 St. Peter's Day.

JULY.

1 Fourth Sunday after Trinity.
8 Fifth Sunday after Trinity.
15 Sixth Sunday after Trinity.
22 Seventh Sunday after Trinity.
25 St James the Apostle.
29 Eighth Sunday after Trinity.

## THE CHURCH AT HOME.

### DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP

*** The attention of the Clergy is called to several change in the Appointments for the first two weeks.

June 10th.—FIRST SUNDAY AFTER TRINITY.—Bethesda Church, Saratoga Springs, A. M., Ordination. P. M., Confirmation
June 11th, Monday.—A. M., Fort Edward. P. M., Sandy Hill. E., Glen's Falls.
June 12th, Tuesday.—Glen's Falls, Northern Convocation.
June 13th, Wednesday.—A. M., Keeseville. P. M., Essex.
June 14th, Thursday.—A. M., Bouquet, Consecration and Ordination.
June 15th, Friday.—Plattsburgh.
June 16th, Saturday.—A. M., Centreville. P. M., Ellenburgh.
June 17th.—SECOND SUNDAY AFTER TRINITY.—A. M., Champlain. P. M., Perryville. E., Rouse's Point.
June 18th, Monday.—A. M., Malone.
June 19th, Tuesday.—A. M., Hogansburgh. P. M., Messina Springs.
June 20th, Wednesday.—A. M., Waddington. P. M., Norfolk.
June 21st, Thursday.—A. M., Potsdam.
June 22d, Friday.—A. M., Canton. P. M., Morley.
June 24th.—THIRD SUNDAY AFTER TRINITY.—A. M., Ogdensburgh. P. M., Morristown.
June 27th, Wednesday.—General Theological Seminary, New York.
June 30th, Saturday.—A. M., Clifton, Staten Island, Consecration of Chapel.
July 1st.—FOURTH SUNDAY AFTER TRINITY.—Ordination, Trinity Church New York.
July 2d, Monday.—5 P. M., Caroline Church, Setauket.
July 3d, Tuesday.—A. M., St. James', Smithtown, Consecration and Confirmation.
July 4, Wednesday.—A. M., St. Mark's, Islip. P. M., St. John's, Islip.
July 5, Thursday.—A. M., Patchogue. 4 P. M., Yaphank.
July 6th, Friday.—5 P. M., Sag Harbor.
July 8th.—FIFTH SUNDAY AFTER TRINITY.—South Oyster Bay.
July 12th, Thursday.—A. M., Stillwater. 4 P. M., [illegible]
July 13th, Friday.—4 P. M., St. Paul's, Troy.
July 15th.—SIXTH SUNDAY AFTER TRINITY.—A. M., Stockport. P. M., Kinderhook.
July 16th, Monday.—A. M., Copake. P. M., Amenia.
July 17th, Tuesday.—A. M., Lithgow. P. M., Pleasant Valley.
July 19th, Thursday.—A. M., Beekman. P. M., Patterson.
July 22d.—SEVENTH SUNDAY AFTER TRINITY.—A. M., Myersville. P. M., Annandale.
July 24th, Tuesday.—E., Fishkill Landing, Confirmation.
July 25th, Wednesday.—A. M., Fishkill Landing, Convocation.
July 26th, Thursday.—A. M., Cairo. P. M., Windham.
July 27th, Friday.—A. M., Prattsville. P. M., Hobart.
July 28th, Saturday.—A. M., Bloomville. 5 P. M., Delhi.
July 29th.—EIGHTH SUNDAY AFTER TRINITY.—A. M., Walton. E., Unadilla.
July 30th, Monday.—A. M., Otego. P. M., Oneonta.
July 31st, Tuesday.—E., Butternuts.
August 1st, Wednesday.—A. M., Butternuts, Convocation. 4 P. M., Morris.
August 2d, Thursday.—A. M., Garrattsville. P. M., Richfield Springs.
August 3d, Friday.—A. M., Monticello. P. M., Cooperstown.
August 4th, Saturday.—A. M., Westford. P. M., Cherry Valley.
August 5th.—NINTH SUNDAY AFTER TRINITY.—Sharon Springs.

**New York.**—*Trinity Sunday.*—HAVERSTRAW.—*Trinity Chapel.*—The Provisional Bishop officiated on the morning of this day at Trinity Chapel, Haverstraw, under the pastorship of the Rev. John B. Gibson, where he held, by appointment, a Confirmation. We have already sketched the history of the structure, and noted the successive adornments by which it has been enriched and improved, and which include a noble memorial window to Bishop Wainwright. The goodliness of its situation appeals powerfully to religious sentiment in favour of artistic embellishment, skirted, as it is, by hills clothed with luxuriant foliage, which, with the light and shadow playing in perpetually changing hues upon them, throw forward, in fine relief, this temple designed for the worship of the Maker of the earth. The mists and clouds that rapidly swept by, or advanced and retreated. with the sound of the bustling waves, gave to the far looker-on a charm that might have been wanting in the clearness of a more tranquil day. Haverstraw nestles not unlike one of the villages on the shores of the sea of Galilee, the scenery on either side of the river, which here is of unusual expanse, bearing a not very faint resemblance to that of the hilly country of Judea. Members of churches in other parishes had come to be present on this solemn and interesting occasion, so that the little edifice was filled. The Bishop preached on the theme suggested by the day. During the past half of the ecclesiastical year, the Church had been engaged in setting forth the great mysteries of the Faith, and in what remained she would be chiefly engaged in commemorating by lessons of obedience the doctrines of the mysteries thus unfolded and celebrated. The Incarnation, the Manifestation, the perfection and sufficiency of the Sacrifice of Christ, with His Resurrection, Ascension, Exaltation, and the descent of the Holy Ghost, which gave to the Ambassadors of God their authority, and to Christians a perpetual quickening and renewal of holiness and righteousness, had been successively the subjects of contemplation; and now, in the transition, the present day, consecrated to the ever blessed and glorious Trinity—three Persons in one God—served to mediate between the two, calling the children of the Church to give thanks for the grace given them by which they were brought to acknowledge the glory of the Trinity and to worship its Majesty, and to pray God that He would "evermore keep them steadfast in that faith." Already they had been instructed to honour the Son even as they honoured the Father, and to find in the Comforter one co-equal and co-eternal; yet, in order that before entering on considerations of duty and obedience, Faith might become more clear, assured, and unequivocal, the Church had consecrated this Sabbath as a sacred Festival, commemorative of the one great central truth of the Christian system, which, as developed in the Creed, constituted the Catholic faith, formed the test of heresy, and was a portion of the original commission of our Lord to his Apostles. The essentiality of faith in the oneness of the Godhead, was demonstrated to be essential to the true Christian, who would else, in the Incarnate God, only recognise a created being, no matter how exalted. It was shown that Christ's Divinity alone made available transforming grace, gave meaning to His sacrifice, and virtue to His priestly office; the inapplicability of the Scriptural expressions attesting this truth, with any other view, the authority given to the Apostles, and the witness of the Church in all ages, being adduced. With all our confidence, however, in this doctrine, it was needful to recognise the forms of error assumed by men in respect to it, and even at times openly encounter them, inasmuch as such errors had to do not only with the individual but the public weal, and concerned even the most sacred of our social institutions. Its connection in respect to our spiritual relations was next exhibited in an able analytical examination; the Bishop concluding with unfolding the nature of this threefold personality in its spiritual sense, excluding mere philosophical questions, or that prior judgment which would enter into the counsels of the Almighty, justifying therefrom a faith in the threefold personality as "most reasonable and holy."

At the conclusion of the address nineteen candidates for Confirmation were presented to the Bishop by the Rector. These, on being confirmed, were addressed by him in regard to the solemnity of the act by which they took upon themselves the vows made for them in Baptism, and entered, with all the obligations imposed by the acceptance of the covenant, on a Christian course of life.

CROTON.—*Chapel of St. Augustine.*—The Bishop preached and held a Confirmation on the afternoon of this day in the parish of St. Augustine, on the opposite side of the river. The Rector is the Rev. A. V. Clarkson, who officiates alternately, each Sunday, in Crugers and in Croton. This church was organized several years since under the pastorship of the Rev. Charles Halsey, whose recent death the Church has so widely and so deeply deplored, and who was succeeded by the Rev. Dr. Bourns. The predecessor of Mr. Clarkson, who entered on his duties in the winter of 1853, was the Rev. Minot M. Wells, now of West Point, New York.

The sermon was from the words, "Whoso is wise, and will ponder these things, even they shall understand the loving kindness of the Lord." The spiritual blessings, the attainment of which was the object of approaching God in His sanctuary, together with the rendering of that worship which was His due, were briefly referred to, and the equally numerous but less considered bounties of His Providence reviewed, in the light of His loving kindness, as manifested in the kingdom of nature, and in that economy which in making provision for our wants, our pleasures, and our advancement, also protected us in countless unseen ways. The necessity of a spiritualized disposition to the appreciation of God's tender mercies was inculcated. Without such disposition, men might dwell amidst the most sublime manifestations of power, goodness, and greatness, and yet never rise in their aspirations beyond the brutes. The period in which the secrets of the great world had been hid from men, was brought into comparison with that in which inductive science had thrown the operations of nature in her laboratories open to philosophic gaze, and the necessity of a Christian pondering of things revealed to render them available to spiritual advancement enforced. Whilst the philosopher cared but to determine the position of stars in space, and note their difference in magnitude, the Christian found in them the handywork of God, and read in them a lesson that endured beyond them. It was not needful, to the realization of the spiritual significance of nature, to enter on a study of scientific formulæ; the Bible, abounding as it did, with reference to natural objects, was never obscure in what it would imply by its material illustrations, and whoso was wise, and would ponder rightly the witness of nature, the events of Providence, and the circumstances of life, should understand, with no feeble glimmering apprehension, but in its full realizing and quickening sense, the loving kindness of the Lord. Eight persons appeared at the Chancel rail for Confirmation. The Bishop, after administration of the ordinance, addressed these, assuring them of the sympathy he felt towards them in the position they thus assumed, and advising them of the performance of the duties appertaining to the new relation they now held to the members of Christ's Body.

PEEKSKILL.—*St. Peter's Church.*—The Provisional Bishop, according to official appointment, held a Confirmation on the evening of this day at Peekskill, several of the Reverend the Clergy, together with members of neighbouring parishes, being in attendance. The candidates were presented to the Bishop by the Rector, the Rev. Edmund Roberts.

CRUGERS.—A Church was organized here by the Rev. A. V. Clarkson, at the time of his entering on the duties of Rector of the Parish of St. Augustine. The present edifice is but temporary, and funds are being now collected to erect one more substantial and commodious. Means, certainly, will not be wanting, if the wealth and ability of the members of the Church be taken as an indication. The present little structure is situated on one of those fine woodland promontories that beautify the Hudson, springing immediately up from the bosom of the water; and when a church edifice worthy of the name shall have arisen on that extreme elevation, with its spire pointing heavenward, the passing voyager might well be reminded of the church at Honfleur, at the mouth of the Seine, to which the mariner, arrived at Havre de Grace, hastens to deposit his votive offering. In a too materialistic age, the situation of the churches arising on the pathways of trade and commerce, are apt to be unheeded and unvalued, yet there is in the scenery that surrounds this position much that will give expression to an edifice in some way comporting with its spirit. The sermon this day, which was by the Rector of St. Augustine, was from the words, "His counsel shall stand, and He will do all His pleasure." It consisted of a survey of the relations of the different portions of the human system to the life that animated them, and to the will by which they were controlled; extended by analogy to the physical world and to the system by which we are surrounded. The events transpiring amid the nations, morally, politically, religiously, and affecting their destiny, were instanced as affording proof of the controlling power and providential designs of God, who saw the end from the beginning, and affirmed by His interposition what His wisdom had decreed.

**Western New York.**—On Sunday last, being Trinity Sunday, the Bishop of the Diocese held an Ordination in St. John's Church, Honeoye Falls, when two Deacons were ordained to the Priesthood.

**New Jersey.**—The Annual Convention of the Diocese of New Jersey held its session in St. Mary's Church, on Wednesday last. Owing to the entire unanimity which prevailed, the business of the Convention was despatched without the delay of even a debate on any question which came up; so that the opening and closing were both on the same day. The Service, in the new St. Mary's, at 10 A. M., and the Episcopal Address, are the only things worthy of an especial mention in this notice. The music was exceedingly Church-like and effective, and the Convention Sermon, by Rev. W. H. N. Stewart, well deserves an extended circulation. It is to be published, by request of the Clergy and Laity who heard it. The Episcopal Address, which was delivered in the afternoon at the old St. Mary's, where the business of the Convention was transacted, shows a large growth and improvement, in every way, during the Conventional year. It is a matter of no little congratulation to the Diocese, that the Rev. Prof. Mahan, of the General Theological Seminary, has been received, on letters dimissory from the Bishop of Pennsylvania, and consequently fills another sphere of usefulness, as successor to the lamented Ogilby, in our Diocesan Convention. The gratification of his clerical brethren at this change, was attested by his election as deputy to the General Convention. C.

On Trinity Sunday, in Trinity Church, Swedesborough, at the stated Ordination, the Bishop admitted Joseph Tithian Garrison, M. D., to the Holy Order of Deacons. Morning Prayer was read by the Rev. Mr. Boggs, the Rector, and the Bishop preached and administered the Holy Communion. In the evening, at a German service, at St. Thomas's Church, Glassborough, the Rev. Mr. Frost read Prayers, and the Bishop confirmed six persons, the Missionary, the Rev. Mr. Mayers, reading the Preface.

**Connecticut.**—St. Paul's Church, Hartford, we learn from the *Calendar*, was opened for Divine Service on the morning of Whit-Sunday. "An appropriate discourse was delivered by the Rev. Mr. Fisher, from the text (Ps. cxxii. 1)—'I was glad when they said unto me, let us go into the house of the Lord'—and listened to by a large and attentive audience. After giving a brief historical account of the Psalms called the 'Songs of Degrees,' or 'Odes of Ascensions,' from which the text was selected, the preacher said, 'I trust it is not an irrelevant use of Holy Scripture to take the words of the text upon our lips on this day, which to us cannot be other than a day of hearty congratulation and holy joy.' After speaking of the glorious work of gathering together a flock of Christ, and for Christ, Mr. Fisher gave an account of the origin of his congregation; of its various conditions; and of the work which had been accomplished during the four years and five months of its existence. Besides the regular celebration of Divine Service on Sundays, and the erection of the Church, there have been 225 persons baptized, 5[illegible] confirmed, burials 203, and marriages 119. The Church is truly a fine one, and shows what can be done for a comparatively small amount of money, when it is not wasted in useless ornament. It is built of stone, and cost about $8,000; and seats more than 500 persons. We congratulate Mr. Fisher and the Church upon the success attending the experiment of a Free Church."

Last Sunday, being Trinity Sunday, the Assistant Bishop in the afternoon held a Confirmation in the Church, and preached. On the evening of Trinity Sunday, the Ordination of the Senior Class in the Berkeley Divinity School was performed by the Bishop, in Christ Church, Middletown. The sermon was preached by the Assistant Bishop.

**Massachusetts.**—We mentioned in our last number, that a meeting had been held in Boston, the Bishop of the Diocese presiding, for the purpose of considering the best means of carrying out the proposal to establish a Theological Seminary, and of meeting the generous offer of the Rev. Mr. Fales, of Waltham, to contribute forty thousand dollars to such an institution on condition that an equal sum should be forthcoming from other responsible parties. A committee was appointed to go carefully into the matter; and on the 30th ult., another meeting was held to receive their Report, which was in favour of going on with the project. and that as soon as the eighty thousand dollars shall be contributed, the Bishop (who is to be *ex officio* President of a Board of Trustees) is to call a meeting of all the contributors, for electing the said Board, and transacting other business for carrying out the object. After receiving this Report, and some discussion upon it, the following Resolutions were adopted:—

*Resolved*, As the conviction of the Clergy and Laity assembled in this meeting: That it is very [illegible] that the generous offer which has been made to the D[illegible] should be accepted, and that vigorous efforts should [illegible] the additional $40,000 which are necessary to secure [illegible]

*Resolved*, That we [illegible] the conditions reported by the committee as annexed to the said [illegible], and the general features of the plan which has been proposed for the organization of the Seminary.

On motion, *Resolved*, That a committee of two be appointed by the Bishop, who, with himself, shall select and appoint a committee of laymen to bring the subject before the members of our Church in this Diocese and raise the $40,000 required.

Messrs. Isaac Emory and James S. Amory were appointed that committee.

*Resolved*, That the Report which has been submitted be printed for circulation in the Diocese, in such manner as the committee may deem expedient.

The meeting then adjourned.

**Pennsylvania.**—The Philadelphia *Bulletin* gives the following description of the new edifice of Christ Church, Germantown, which has just been completed:

The dimensions of the building are 62 by 85 feet. The walls are built of a beautifully hammered stone, with a massive tower in front, prepared for a spire, the extreme elevation of which will be 165 feet from the surface of the ground. There are accommodations for about 800 persons on the main floor, and there being no side galleries, adds greatly to the beauty of the entire building. The inside walls and ceiling are beautifully stuccoed, and the pews painted in imitation of oak, the seats and backs of which are stuffed and covered with moreen to correspond with the colour of the wood work. The pews are sufficiently wide to admit freely of the passing of persons to their seats without the rising of those already seated. There are five windows on each side of the building, 18 feet in height, which are to contain the finest stained glass. The ceiling is 28 feet in the clear, and is remarkably well proportioned to the dimensions of the apartment. Altogether Christ Church is not surpassed out of Philadelphia by any similar edifice, whether in beauty of design, taste in its appointments, or solidity of construction. The basement of the church, which has for some time been comfortably arranged to seat some four hundred persons, is filled morning and evening every Sunday, by anxious worshippers, to unite in the service, and to listen to the pastor's eloquent discourses.

It is to be regretted that with so appropriate an edifice the reprehensible practice should have been resorted to of *selling the pews*—thus making the things of the Temple of God an affair of merchandise. They had better have been content with a barn, than have done anything so thoroughly out of character with all right ideas of a House of God.

**Maryland.**—St. Barnabas Church, in Spalding's District, Prince George County, was consecrated on Ascension Day by the Bishop of the Diocese, who, it is satisfactory to find, is in somewhat improved health. There were in attendance to meet the Bishop, besides the Rector, the Rev. John Martin, the Rev. Messrs Pinckney, of Bladensburg, Rolfe, of Upper Marlborough, and Henry Stanley, of Washington, D. C. The Request to consecrate was read by the Rector, and the Sentence of Consecration by Rev. Mr. Rolfe. After the ceremony an appropriate sermon was preached by the Rev. Mr. Stanley from text, Isaiah lv. 1. The Bishop subsequently held a Confirmation, when ten persons partook of the rite. The Bishop addressed them in a forcible manner, making a happy allusion to the twofold dedication which at that time occurred, that of a visible temple made with hands, and the invisible temple of the hearts of those who at this time should be recipients of the Apostolic Rite, impressing the great truth of the indwelling of the Holy Spirit in that house of man's heart, destined to be an eternal temple consecrated to God. The Offertory was dedicated to an afflicted parish. The Holy Communion was afterwards administered by the Bishop to the Clergy, and by the Bishop and Rev. Dr. Pinckney to a large number of Lay communicants, among whom were some of those just confirmed.

**Virginia.**—At the late Convention of this Diocese, the subject of the Church's Foreign Missions was earnestly discussed; and the Bishop and the Assistant Bishop were requested to urge its consideration upon the Clergy and their congregations, and they have in compliance therewith issued the following circular:

DEAR BRETHREN AND FRIENDS:—In obedience to the expressed wishes of our late Convention, we call your attention to the duty of affording prompt and liberal aid to the Committee unto whom is entrusted the conduct of our foreign missions. It is not our intention to make a statement of the pecuniary condition of the Society, or to present the considerations which so imperiously call for your immediate and generous action. These will be seen in the documents which accompany this letter, and which are not only offered to the perusal of those who take our Diocesan paper, but we hope will be read to the congregations of our Church, so that all may be fully informed of the cause for which our appeal is made.

Our chief object in this letter is to comply with the request of the Convention, in designating some early Sabbath or Sabbaths for presenting the subject to the congregations and making collections for the same. On considering the question of time and conferring with some of our brethren, we have thought it best to appoint the third Sunday in June, and hope that it will be convenient to perform this duty on that day. Should it prove otherwise in some of the congregations, the next Sabbath will, we hope, be used for the purpose. In the case of such ministers as have two or more congregations in charge, they will of course present the need of the Society in consecutive Sabbaths, according to the number of those charges. The collections which are made can be deposited in some of the Banks of Virginia, and orders for the same sent to the Treasurer in New York, James Aspinwall, Esq., No. 86 William street, New York. Commending the cause and yourselves to the care and blessing of Heaven, we remain,

Yours, in the Lord,

WILLIAM MEADE.
J. JOHNS.

**Michigan.**—TRINITY CHURCH, MICHIGAN CITY.—The progress of Michigan City in wealth and enterprise, and what may be termed public spirit, is not unknown or unduly appreciated in these Eastern States. There is sufficient indication in the course of trade, as this affects our own commercial interests, that she is rapidly adding to the pre-eminence she long since attained, and that with all the advance surrounding her, she continues to secure more than a proportionable preponderance of influence and of interest. As Churchmen, we might be disposed to hail the evidences indicating the vigour of her growth, did this appear to be animated by that Christian spirit which is ever the best developer, even of material resources, and seldom fails to manifest itself, not only in due care for the convenient performances of the ordinances of God's House, but in rich provision for its honour, which must find expression in material beauty, elevating alike the mind and senses, and aiding that devotion which would find in all its parts, and in their unity, where unity exists, the type of that state in which the whole body of the members of Christ's Church, fitly formed together, grow up to a holy temple in the Lord. We have in previous articles set down the conditions of that unity, and stated the evidences of its expression. It is not sufficient to elevate a costly pile, if the stones upreared express, as it were, but a physical condition, if there be nothing in the structure to elevate rather than awe the spirit, if there be no spiritualization of art, no voice to the stone cut from the living rock, and shaped to its due place and order. It is for this the Gothic style has been deemed so fit an expression for the Christian dispensation; and yet it would be easy to show how essential to its proper adaptation is the possession of the spirit of a true Christian artist, and acquaintance with ecclesiological forms and rubrical requirements. Though God be not enshrined in temples made with hands, yet it is not difficult to discover from the religious edifices a people raise, how far they have entered into a right apprehension of what is due. A vast disparity between the costliness and conveniences of private residences, and a church ungainly, inconvenient, and frail, will never fail to indicate an absence of that Christian spirit which, rightly exercised, ever seeks to develop itself in some new, higher, and superior form. We rejoice to hear that the Parish of Trinity Church, Michigan, are about acting on these sentiments, which from time to time we have laboured to inculcate, having adopted the plan of a structure designed by Mr. Frank Wills, of this city, to be called Trinity Church, upon a lot belonging to the Parish of Trinity.

We have the following technical description of the building, which, we are quite sure, Trinity Parish will not suffer long to remain in embryo, the more so that the ground is already secured:

The design consists of Nave 60 feet by 37 feet 6 inches, with a tower and spire at its western end, and a semicircular apsidal Chancel 20 feet deep. The style of architecture adopted is Early English, with a decided penchant towards Middle Pointed in the upper portions of tower and spire. The first and second stories of tower are square on plan, and flanked by characteristic heavy coupled buttresses. At the level of the water table under the belfry story, the form of the tower changes from rectangular into octagonal, by a series of easy transitional weatherings. In each face of this story is a single light window, with tracery in its head. It is surmounted by a parapet pierced with quatrefoils, and from this shoots up the spire surmounted by a cross, the whole being about 130 feet from the ground.

The Nave is divided into five bays, separated by simple piers. The windows are in couplets. The ceiling is designed with especial reference to the nature of the climate of Michigan. Ample space is left betwixt it and the point of the roof for thorough ventilation. The curved timber ribs that support the roof show on the inside of the church; the smaller timbers between them are plastered, and an air space of several inches is left between the inside finish and the outside covering of the roof. By this judicious arrangement it is believed that the extremes of summer's heat and winter's cold will be avoided.

The Chancel is separated from the Nave by a low Chancel archway. Its ceiling is pointed, and subdivided by ribs which converge to a central point over the Altar. The Chancel Furniture is appropriate, and fit for the practical fulfilment of the Church's rubrical requirements.

**Illinois.**—The Bishop of the Diocese has been at Jubilee, the seat of Jubilee College, (in Peoria County.) On Whit-Sunday he officiated at the College Chapel in the morning, preaching and confirming. He also administered the Sacrament of the Lord's Supper, assisted by Rev. Dr. Chase and Rev. Mr. Dresser. Instead of the customary address to those confirmed, the Bishop, on this occasion, extended his remarks to the length of an ordinary sermon. In his usual happy and impressive manner, he exhorted all present to the faithful performance of their duties, warning especially those living in neglect of the means of grace, of the danger of delaying the obvious duty of making a Christian profession. In the afternoon the Bishop visited Brimfield, a few miles distant, and again preached and confirmed, addressing those confirmed; and in the evening delivered another sermon at Jubilee Chapel, making equivalent to *five* sermons preached by him on that day.

The Bishop has many warm friends and admirers in his (as doubtless in all other) portions of his Diocese, who feel profound sorrow for the proposition formally made by him of retiring from its jurisdiction. It seems scarcely possible, should such an event be consummated, (which I trust it never may,) that one can be found to succeed him, who will perform with greater ability and fidelity the duties of the Episcopate, than Bishop Whitehouse has done, and is doing.

It is a sad reflection that so able and estimable a Bishop should be driven to entertain for a moment the idea of abandoning his jurisdiction, by the systematic and determined opposition of a few disaffected clergymen. The leaven of opposition manifest at the Convention which elected the Bishop, has been ever since at work, exhibiting itself in unmistakeable indications of hostility, until there seems a possibility that the result desired by them may be realized. I neglected to say that a meeting of the Trustees of the College was held to-day, and I learn from the Bishop that the affairs and prospects of the Institution were never so promising.

R. I. S.

**Ohio.**—The Bishop has issued the following Pastoral to the Clergy and Laity, "to be read to the congregation by the Minister, on the first occasion of public worship after its reception:"

DEARLY BELOVED:—I feel it my duty to call your serious attention to the condition in which, as a people, we are now placed, under the hand of divine Providence, in regard to the ordinary articles of food, and to the need and duty of special supplication to the God of all providence and grace, lest a far worse calamity come upon our country.

That there is at this time a very painful scarcity of the necessaries of life, so that not only among those who, at ordinary times, are denominated the poor, but among great numbers of better circumstances over all the land, there must be an unprecedented and distressing difficulty in obtaining bread to eat, is universally known. During my recent visitations of various parts of this State, in town and country, I have found but one feeling as to the very serious crisis to which, throughout our land, the people are now brought. We are looking forward for relief and plenty to the approaching harvest. But what if there should be a failure there! The country is almost exhausted of supplies of bread. The surplus of past harvests is nearly consumed. The mind is appalled at the thought of what distress must spread on every side if only the present expectation from this summer's crop should greatly fail.

But is there reason to apprehend any such result? The fields are now clothed with encouraging promises of a most abundant increase. Let us be thankful to God that it is so. But let us not rely upon such appearances. The experience of the husbandman says,—"Boast not thyself of the morrow. Thou knowest not what a day may bring forth." Is the fly dead, that has so often desolated our fields? Is the blight no more, that so often, in an hour of sunshine, has put to confusion the most confident calculations? May not those desolating foes appear this year as before? And if they come who can stay their hand? How powerless the skill and science and labours of man against them! An array of hundreds of thousands of armed men we could resist. But the fly and the rust, God's "great army," as "the caterpillar, the canker worm, and the palmer worm" used to be in the land of Israel; what weapons can we raise, what barriers can we build against such foes? Let not the awfulness of the calamity which must ensue upon such an invasion at the present most critical juncture, persuade you that God will not permit it. Think of the wickedness of the land—how God is defied therein; how his past mercies have been requited; how his Gospel is rejected; and say, what is not deserved, and what may not be feared, from the providence of Him who is as just as he is merciful.

Then, my brethren, what should we do, as a Christian people, at the present crisis?

I answer: We should call ourselves to a special and very solemn sense and acknowledgment of our dependence on God.

We are a self-relying nation, to a very sinful extent. Because the good providence of God has so prospered the fruit of the ground, in past years, how prevalent is the feeling that it is the ground and its tillage to which we owe that prosperity. Because seed time and harvest have so little failed hitherto, how confident have we become, independently of all thought of God's hand therein, that they will never greatly fail. In this country of vast territories and various climates, of most fertile soil and energetic cultivation, what has been thought more impossible, of all possible events, than that we should ever be judged by the miseries of famine? We are now loudly reproved for our vain confidence in the creature, and called to rely only on the Creator. Not the growing harvest, but the Lord of the harvest must be our trust. All that man can do, to secure the wheat crop, has been done. What may come before it is secured, man has no control over. The interval is the period of the greatest danger. What shall we do? I answer, let us acknowledge God—let us realize our dependence on Him—let us feel our need of His blessing—that man is impotent—that God only can give us the harvest. Let us honour his sovereignty over all things by feeling our need of his favour in all things. Never were we more solemnly admonished of this duty.

But we must do more than feel and acknowledge our dependence. We must call upon God. The time to pray is when the evil is not, but may be; rather than after it has come, and cannot be remedied. It is our duty always to seek the protection and blessing of God on the fruits of the earth. We therefore pray, in our Litany, all the year round, that it may please Him "to bless and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them." But at such a crisis as the present, it is our duty to seek God for His gracious care and prospering providence, with special unitedness and earnestness of supplication. Hence, my beloved brethren, I would affectionately exhort you, as well in your private and family devotions, as in the worship of the public congregation, to acknowledge our entire dependence on the blessing of our Heavenly Father, in this the time of our special need, and to pray that in mercy to our unworthiness and compassion for our necessity, He will be pleased to spare us from the calamities which our sins so well deserve, and so to prosper the labour of the husbandman that our barns may be filled with plenty and our hearts with thankfulness, "that the earth may bring forth her increase, and God, even our own God, may give us His blessing."

I remain, brethren, your affectionate brother in the Lord,

CHARLES P. MCILVAINE,
Bishop of the Protestant Episcopal Church in Ohio.

*Cincinnati*, May 28, 1855.

I hereby set forth and appoint the following prayer to be used in every congregation of the Protestant Episcopal Church in the Diocese of Ohio, on all occasions of public worship, immediately before the General Thanksgiving, until after the ingathering of the wheat harvest.

CHARLES P. MCILVAINE,
Bishop of the Protestant Episcopal Church in Ohio.

Most gracious God, who makest the returns of seed time and harvest to praise thee, we thy needy and unworthy servants, in this the time of our necessity, when scarceness of bread has come upon the land, would humbly turn to Thee for help, lest a worse distress should come upon us. In our great sinfulness, we acknowledge our entire dependence on Thy merciful providence. We wait in expectation of the coming harvest, knowing that without Thy favour our hope is vain. Except Thou dost bless the labour of the husbandman, the fields can yield no meat, the flock must be cut off from the fold, and there can be no herd in the stalls. Man doth plant, but Thou givest the increase. Be merciful unto us, O Lord; be merciful, and let not the sins of this people bring upon them Thy heavy judgments. May it please Thee to give and preserve to our use the kindly fruits of the earth. Let no evil overtake them. Give the rain and the dew and the warmth of the sun in their measure. Command the blight, and the devouring insect, that they hurt not. And in due season, may our hearts praise Thee for a gracious providence which hath filled our garners with plenty, and turned our fears to thankfulness, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

**Mississippi.**—The Twenty-ninth Annual Convention of the Church in this Diocese commenced its session in Vicksburg, on Friday, the [illegible] ult., and adjourned on Monday, the 21st. There was an unusually large attendance of both Clergy and Laity. We make the following abstract of the proceedings from the *Church Herald* of that city. The Convention Sermon was preached at the usual hour on Friday morning by the Rev. Mr. Babcock, of Natchez; and at night the Rev. Mr. Ozanne, of St. Philip's, Kirkwood, preached. In the Convention itself, after the Secretary, Mr. Hillyer, was re-elected, and the various committees appointed, an adjournment took place until Saturday. On Saturday the Bishop read his Annual Address, giving a record of his labours since the last Convention. The various parochial reports were also read, and with the Bishop's Address were referred to the Committee on the State of the Church, of which the Rev. R. H. Weller was chairman, and who subsequently made a full and interesting report, exhibiting a summary of the statistics of the Church in the Diocese. The following is a summary of the parochial reports:

Whole number of families reported, 618; Baptisms—infants 362, adults 176—538; Confirmations, as reported by the Bishop, 152; Communicants reported, 812; Marriages, 63; Funerals, 58; Sunday school teachers, 83; Sunday-school scholars, 614; Deacons ordained, 2; Priests ordained, 2; Candidates for Holy Orders in the Diocese, 6; Contributions reported, $12,043.03.

From several parishes there were no reports.

The Secretary of the Standing Committee made a report in relation to the Bishop's salary, exhibiting the fact, gratifying to every member of the Convention, that not only had the small arrearages of last year's salary, and the entire salary for this year ending July 1, next, been paid, but also a surplus of $185.48, on the salary due for the ensuing ecclesiastical year. Nearly all the parishes had responded satisfactorily to the assessments put upon them; there not being among them all a deficit of over ninety dollars. On the motion of Col. Coffey, an addition of two hundred dollars was made to the Bishop's salary. On Sunday, in the morning, the Rev. Charles Reighley, President of Jefferson College, Washington, preached to a large congregation; on which occasion, the Bishop, aided by several of the Clergy, administered the Holy Communion to about one hundred and fifty persons, including about twenty of the Clergy. Professor Barnard preached in the afternoon, and the Rev. Mr. Pardee at night. On Monday, the Convention formally adjourned to the fourth Friday in April next.

**Georgia.**—Some most unjust imputations were lately cast upon the Clergy of Savannah by a Roman Catholic Priest, the Rev. Dr. McCaffrey, President of Mount St. Mary's College, Emittsburgh, Md., in a sermon he preached before the Romanist Provincial Council. Dr. McCaffrey was reported to have used the following language, while speaking of Dr. Barron, a Roman Bishop:—"He reached that city when the yellow fever was raging; and whilst a host of other ministers cowardly ran away from the scenes of danger, he was at his post, nobly doing his duty." Again, in another portion of the sermon, while alluding to Dr. Gartland, another Roman Bishop, he is reported as follows:—"Nor were his devoted labours confined to his own household of faith. He was at the bedside of dying Protestants, whose ministers had fled from their field of duty." This has been shown to be utterly false. One witness of the scenes of mortality at the place in question says:—"But of the Protestant Clergy of Savannah, truth demands of me the most honourable testimony, and that is, that they all stood by their people, during the whole scourge, with a fortitude at which even the heroism of a Catholic priest need not blush." Another thus writes his testimony:

To the said accusation, as far as it relates to the Bishops and Clergy of the Episcopal Church in Savannah, the undersigned is able to give an unqualified contradiction, while he doubts not that other worthy Protestant Ministers of that city can be fully vindicated against the same charge of unfaithfulness, by the members of their respective congregations. The writer of this having just returned from Savannah, where he has been spending some time for the benefit of a change of climate, is happy to bear testimony to the great respect and gratitude with which the citizens there, on all sides, speak of the self-sacrificing labours of his brother Clergy of the Episcopal Church, and particularly of the Rt. Rev. Bishop Elliott, who, throughout the time the deadly pestilence was raging in this city, not counting his own life dear to himself, was present amidst every scene of danger, unceasingly ministering to the temporal as well as spiritual wants of the sick and dying; or providing for the comfort of the afflicted widows and orphans; and not only was he thus diligent, both by day and at all hours of the night, visiting the bedside of suffering, but in many instances himself preparing, or assisting to prepare, the bodies of the friendless dead for burial. Nor were the faithful services of that excellent and exemplary man confined to those of his own household of faith, but extended to all without distinction of creed, and, among others, to many members of the Church of Rome, by whom his kind offices were received with heartfelt gratitude; and, in this connection, it would be wrong to omit the name of the Rev. Mr. Dalzell, now rector of Trinity Church, Columbus, Ga., but then residing in Savannah, where he was affording noble assistance to the Bishop in his charitable and praiseworthy labours.

These Popish calumnies, therefore, can deceive no one; while they have had the effect of proclaiming good and faithful services of our own Clergy, which, but for them, might never have been known beyond the sphere of their performance

Imperfect in original

# LITERATURE.

*The Search of Truth: A Manual of Instruction concerning the Way of Salvation.* By JAMES CRAIK, Rector of Christ Church, Louisville, Ky. Philadelphia: Hooker. New York: Stanford & Swords.

This is a little work which it would be for the good of the Church, and a blessing to society, were it in the hands of the million—if men and women and youth could only be induced to peruse it attentively, and yield submissively, yet rationally, to those suggestions of conviction it must arouse. It points out, directs, and assists in that which men are more apt to get wrong in than almost anything else in the whole business of their lives—the search for truth: and not common truth, but divine truth—that truth which eclipses all other truth, and yet makes it such as only deserves a name so sacred, as something belonging to God—something that is immortal—something that is great and sure to prevail. With everything we are concerned in, that principle is all-important; but as relates to religion it is that without which what was designed for a blessing becomes a curse. "For religion," as the author of the Manual well observes, "is a necessity of man's nature. Only by the power of true religion can human nature be guided to its proper end, and elevated to its destined station. When men have lost the true religion, they always adopt a false one. There are a few instances, indeed, in which they have tried to do without religion—to live in an Atheistic state; but the attempt has proved to be a melancholy failure. The history of the race and the present consciousness of every man, alike testify that a religion of some sort is necessary to human nature." This consideration, then, shows the essentiality of truth in such a case. We must have a religion. But there is only one that we can have with any good purpose; and it is that, undoubtedly, the basis of which is truth. But is there not something in this very necessity of religion which goes to establish the fact of the unity and the immutability of truth?—nay, more even than that; for, as our author further observes, this fact—the fact, that is, of a religion of some sort being necessary to man—"proves that religion itself is a truth, a reality, a production of the same Almighty power and goodness which gave being to man. The proof is just the same as that which the eye affords of the correlative existence of light; or which the ear presents of the corresponding existence of an arrangement for the production of sound. The existence of a hand proves the necessary co-existence of the arm and body to which it was attached. Bone and muscle mutually prove the existence and reality each of the other. For they are necessary to each other; and either, independent of the other, would be worthless, and without a purpose. You cannot see the one, therefore, without being assured of the co-existence of the other. In the same manner, the adaptation of man's nature to religion, proves that religion is a truth, just as certainly as we know that man himself is a true and real being." All this is incontrovertible. How important, then, *to be right*, in all that appertains to the practical development and application of such a principle. And here we have a Manual to aid us therein—a "Manual of Instruction concerning the way of Salvation"—that "one thing needful," that without which all else were vain, be it never so profitable and valuable for the time being: for "what shall it profit a man, if he gain the whole world, and lose his own soul?"

Mr. Craik first enters upon the fact of a Revelation, then proceeds to consider that which renders it necessary—the Corruption of Human Nature; and thence advances through the several leading considerations which grow out, as it were, of those two great matters, and which are all involved in the Christian scheme, with the difficulties as well as the truths of which he successfully grapples. And thereafter he exhibits the Church as identified in it all. For the present, we take leave of the work, again recommending it to general and careful perusal.

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*The Restoration of Belief.* Philadelphia: Hooker. New York: Stanford & Swords.

This is the Third Part, and completion, of a dissertation on that important subject, the Restoration of Belief; this Part being devoted to Christianity in relation to its ancient and modern antagonists. Its author is an English Divine of the University of Cambridge; and in England the work is considered one of high repute.

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*Literary and Historical Miscellanies.* By GEORGE BANCROFT. New York: Harper, Brothers.

This is a book which, from the reputation of its author, his acknowledged ability, his literary accuracy, and his deep research, is calculated to exert no slight influence over the popular mind. We have taken it up, therefore, with a desire to bestow upon it a careful, and, we trust, a truthful consideration; and if what we feel bound, in fair and honest criticism, to say of it, or of leading parts of it, of the mistaken views and the mischievous tendencies which we have encountered, be not congenial with the too prevalent notions of the day, as it will not, we fear, be agreeable to the author himself, we can only regret that there should be so much difference between us; but at the same time we trust to our remarks meeting with a tolerant and reasonable reception.

"The connection between the mind and the body can never be explained." This, the first sentence in the book, and of the first section intended to set forth "the doctrine of temperaments," as indicating "the five sources of difference between men," we take upon ourselves at once to gainsay. We hope to be able to explain, to disclose the connection of the two in all the ramifications of their union: in a word, organically to unfold, what he has vainly undertaken to elucidate—dilating upon in an unsound and confused way, what he denominates, with very positive assumption, *the* doctrine of temperaments. In order to establish correctly and comprehensibly a doctrine of temperaments, it is necessary to separate (which Mr. Bancroft has not done) the elements and modes of action of those temperaments—to make clear deductions from observations of the mixed phenomena and relations of mind and body. We long ago asserted, and subsequent investigation of the subject has confirmed our belief, that the difference between men that exists, can never receive right analytical investigation, unless those relations are established scientifically. "But we can notice," says Mr. Bancroft, "the relation between one set of *appearances* and another, and may hope to be benefitted by practical inductions from our observations. (Meaning evidently by such observations, observations of those "appearances," and this without any reference to the establishment of the causes of what he terms "mixed phenomena." He has explained nothing.) By them we are led to regard the body not only as the temporary abode of the soul, but also as the instrument by which knowledge is acquired and purpose executed." We admit that his philosophy of comparative phases of the physical temperaments is a process of investigation which should never be lost sight of; but the causes of the dependence on which they rest, should be to the practical student the only ground on which he should begin to teach; and for the reason, that appearances are often deceptive, when the organic and inherent law by which they exist is unknown. "No idea," adds Mr. Bancroft, "of the external world finds its way to the mind but through the senses; while the action of the internal organs excites the passions, modifies the operations of thought, and imparts peculiarities to the moral nature." This is true, yet there is another world subsisting apart from the senses, and bringing them under obedience when predominating thus, serving to bring the whole nature into conformity with the higher object of its conditions. This great defect, at the very commencement of the section under review, underlies all its statements, reducing them to valueless observation. How should it be otherwise, when failing to take into consideration that most important of the means of insight, whose nature is intuition, which is the love of God, the love of truth, the love of humanity? We would almost affirm that this is sufficient in itself to condemn the work; for he that undertakes to teach doctrine without taking the most important principles into his account, should in no case be trusted with the establishment or the teaching of truth.

Through the whole of this work there appears to be acute logical definition, but no sound inherent wisdom—nothing, we might say, that was intuitive, but all intellectual and logical—the whole a conglomeration of ideas that have no real arrangement themselves, and such only as exists in the writer's peculiarity of mind, and falsity of deduction. The first illustration he presents, in regard to moral character, is the difference naturally existing between the sexes. This runs through all creation; and in the lower animal kingdom may be found far greater differences than in man. To study nature merely through the differences that exist, as he seems only to have done, is an endless task, not beginning where things commence, and always ending in diversity. Instead of tracing diversity to unity, and ending there, he begins with phenomenal combination, becomes the recorder of verbal paradoxes, and finds his end in amusing, without either enlightening or explaining. Physical appearances are sought to be allied with his nomenclature, and this artificial agreement is set down as evidence of his new "doctrine," a doctrine which only confounds diversities.

There is, in fact, no such thing as a doctrine of temperaments. Who are the Doctors? If George Bancroft is one, where has he proved his professorship? In all that he has said, there is not one clear temperamental phase or structure adduced. A confused perception of mind and temperament will be found existing equally in the phases noted by all persons who have written on this subject. The temperaments of man, as understood by physiologists, are the phases of physical and organic structure, according to bodily phenomena, not of mental differences, which Mr. Bancroft has undertaken to make out here. He says:

> If the reasonings of physiologists are just, the infant at its birth is already possessed of a consciousness of its being. It has its passions, its desires, its propensities; and not only its physical organization is decided, but also the complexion of its character. There remains room for education to accomplish her high designs in developing its powers, in confirming its advantages, in counteracting its faults, in supplying its deficiencies, in tempering its elements. But there are certain limits, within which this influence of art is restrained. The features of the mind, as of the face, are fixed beyond the possibility of change. Free opportunity is left for the culture of morals; but it is also decided, by what vices the child, on ripening to manhood, will be most liable to be assailed, and in what virtues he is constitutionally fitted to excel.

If by such false premises as these, he undertakes to teach temperamental conditions, it is evident his mind is confounding the mental with the physical, making out as it were, and that most mischievously, something very like the doctrine of fatality.

There is so much error in this section, such false premises are assumed in the doctrine of the temperament, that to controvert it all it would be necessary to take up each sentence, which is impracticable in the space to which these observations are necessarily limited. We only at present notice the more prominent defectiveness, and that cursorily. The writer would seem to have confirmed all that he has drawn from observation by analysis, resting on the first premises with which he starts—the animal senses; only bringing into notice incidentally the higher law of inspiration. Of all the philosophy of German philosophers, this is the most materialistic; it is moreover the most limited in its scope of any we have ever been guilty of reading. There is a great deal of narrative and individual delineation in the book to sustain its coherency; for did it depend on anything like sound judgment and acumen, it would be unreadable. Nobody, no matter how curious he may be, would be able to peruse it with interest for itself, if instruction were the object. Men might read the book, as many doubtless will, for the character and reputation that the writer possesses, expecting on this subject, as on others, to be instructed. But it is evident no one of sound philosophical judgment can quote it. The writer had far better, therefore, have confined himself to those historical subjects which he does understand, and on which he can instruct, and not have wandered into realms of thought where he evidently has not the light of truth to guide him. Then the mixing up of organic conformation with temperamental, runs through and confounds the whole subject. There seems to be so much personality and individuality in what he undertakes to discourse upon, with no breadth of vision, and with so limited deduction as to individualizing and locating or establishing colour, forms, size, weight, or order, and such a want of consecutiveness and harmony of parts—except, indeed, with mere words—that its mystifications are positively overwhelming. How much better, therefore, had he left these things entirely alone, giving over temperament as a subject to other men, who really understand what belongs to the human constitution.

When Mr. Bancroft essays to delineate a fact, he does so merely as it appears to himself personally. His personality and individuality are identical, therefore what he has written is his own—and *sui generis.* Those qualities of mind which make him peculiarly an historian, indicating as they do, so powerful a narrative ability, are of no avail to him here. It seems to be a fatal and lamentable mistake, that men who have achieved ability and eminence in one department, should assume to possess equal ability and power in another. If he had undertaken history, in which he may follow the bent of his nature, and give the utmost force by argument even to phenomenal fact, his success would doubtless have been complete; he might then have subjected all his material to a temperamental description, but here he has thrown away his effort—or, rather, perhaps, he has only essayed to make one, without doing more than what he has attempted,—or more, at any rate, than disappoint his more discerning readers, and injure his own reputation.

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*A Journey through the Chinese Empire.* By M. HUC. New York: Harper, Brothers. [Second Notice.]

The higher we are in the scale of civilization, the stronger is the obligation to higher activity of Christian life, that may impregnate the Chinese with those religious influences resulting from the action of God's Holy Spirit, to such extent as these exert in all Protestant countries. The great error, we must say, which Protestants themselves have run into, is not to have sustained religion sufficiently in its elemental character, and so more effectually established her catholicity and authority; for in our anxiety to establish the truth of the influence of the Holy Spirit, we have run to the other extreme, neglecting form to impress a people, more especially the Chinese, and forgetting the spirit in the form, the Roman Church looking for the form in the spirit. When we look back on this people, and see what terms of ages they have been in barbarism, with so little done for them by civilized nations, and the cause of the latter not being able to penetrate them, we find almost a justification of England in the attack made on them, which, in truth, Christianity would justify in view of after spiritual results. We are equally, as a nation, inheritors of God's Holy Spirit, and on us involves no less a responsibility of opening wider the gates of truth. Romanism infests the darkest places of the earth, without ever exalting them, or enlightening them. The languid appearance of the Chinese is the greatest supposable physiologic extreme from the effect that might be wrought by the Christian character.

> It has always seemed to us, that the nature of a Chinese, body and soul, had an astonishing resemblance to that of India-rubber. The suppleness of their minds can only be compared to the elasticity of their corporeal frames; and it is worth seeing how, when they have found a snug corner, be it ever so small, they will manage to stuff themselves in, and curl themselves round, and make a perfect nest of it; and when they have once taken up such a position, they are settled in it for the day.

Their mechanical aptitude is fitful, childlike, and insufficient—not sufficiently enduring; in nothing acute but the peculiarities of eating, and the faculty of ascertaining peculiar flavours as stimulants, they enjoy the comfort of keeping up the physical life, and tea serves to excite their feelings of activity. The point of their existence, in short, is something between the vegetable and animal. "In all that concerns," says M. Huc, "the material conveniences of life, the industry of the Chinese is marvellous." Alimentativeness forms one of the strongest conditions of their character; they possess it indeed so strongly, and so greatly does it govern them, that any gourmand might be a fair exponent of the Chinese. Theirs is the lowest form of creation—they have not even activity mentally sufficient to properly distinguish ideas, but their characteristics attach to the physically impressible character. Their muscular expression is deficient—every muscle seems strung together—to have been got by chance; there is in it no vitalizing character. Theirs is, like all low forms of religion, uninfluenced by aspiring and Christian civilization. They will increase in numbers by force of their present low conglomeration, but in nothing else. As to this revolution, it is one of a thousand turbulent affairs; it is a temporary troubling of the waters. Without inherent activity sufficient for advancement, they never will, without Christianity, advance.

The scepticism this writer so deplores is but a suspended condition, favourable in itself to inquiry, and certainly preferable to a besotted and stagnant adhesion to the past. But with this they possess also the faculty of secretiveness; the suspension of the judgment suffering this the next predominant faculty to rule, which induces watchfulness; displayed physically in alimentativeness, the passion for eating and drinking, and mentally in amassing money, and taking every possible advantage. One extraordinary national trait that distinguishes the Chinese from all other nations is, their unwillingness to enter into reciprocity. M. Huc says:

> If, then, the Chinese government has never, at any time, favoured foreign commerce; if it has even endeavoured to paralyze and crush it; it was because it has always considered it as prejudicial to the true interests of the country. Commerce, according to the Chinese, can only be serviceable to the Empire insomuch as by giving up superfluous articles it acquires what is necessary and useful.

True. But he fails to see the law governing them through their low conglomerate character, though elsewhere confessing the selfishness of the magistrates and the profoundness of the degradation of the people. Progress being the law of life, their dominant passion presents itself in this, in its most intolerable aspect, actually inviting aggression. Not from feebleness, but from the predominance of secretiveness, they are never willing to negotiate, without an apparent advantage first secured. Thus they can never gather intellectual capacity except for immediate interest. Thibet, according to M. Huc, is subject to the Chinese empire, because the Thibetians will persist in possessing the tea and silks of China, which invite communication, and allow the establishment of military posts. The peculiar action of tea is one of the greatest detriments to the Chinese as a nation, in their temperamental condition, as inducing, unlike other liquid stimulants, not intense excitement, but a passive, inactive state. As to trade, the Chinese being in possession of the wealth of the country, and always taking advantage, the balance of trade must be always in their favour. They are willing to supply as much as will be taken from them, but not to exchange. Their refusal to receive opium was based on this, though professedly on a moral ground. The hidden power that lies in Christianity could alone induce them to make a sacrifice of this selfishness, and the United States being the most self-sacrificing nation in her commerce, as the balance of trade everywhere against her proves, she is at once more fitted to affect the Chinese mind mentally, scientifically, and religiously than any other nation; as this characteristic, indeed, already renders her the most favoured in commercial relations. This country is almost impelled to seek liberal exchange. With ourselves is the extreme of action, with the Chinese its extreme opposite, in the absence of the negotiative character; the reflex alone with them, resulting from our own movement, being capable of producing advance. What is progress, will always continue so; its elements will always enable the power possessing it to override that which does not. With the Chinese, everything now turning to their profit and account, makes them yet more selfish. They desire no intellectual change. Christianity demands both change and progress. Religion is the prime mover, and the force of a liberal commerce the great leader and consolidator of what is good in change. We must begin to Christianize China—to disturb it by some means.

*The Robin Redbreast* is the title of a new and attractive Juvenile Singing Book, just published by Messrs. Ivison & Phinney, of this city. The music consists of a choice collection, some of them the most popular pieces of the day, and others original; and it contains also a brief, but comprehensive course of instruction in the elementary principles of vocal music.

*Leaves from a Family Journal.* By EMILE SOUVESTRE. New York: D. Appleton & Co.

This is from the French. In the suggestions afforded by the characters presented, the observations made and exchange of thought recorded, there is more philosophy, perhaps, in this book, than even the writer dreamt of. It bears evidence of real journalship—of being truly emotions, sentiments, thoughts, aspirations, as these transpired, with their causes. Such a record may invest any individual with interest; as we read both for better knowledge of our nature and of those conditions by which it may be developed. We could wish that educators of youth would become more the students of natural influences in their effect on the mind, and not rudely interpose between them and some sought for perfection to be attained by set rules, quite irrespective of physical organism, and the laws of mental development. Results are too commonly demanded from childhood, forgetful that it is only the seed time; prodigies are manufactured to order, and preventible mental and physical disease engendered, and premature decay ensured. The nature of a child must first be studied, and the physical be cared for in order to the mental and the spiritual. There are those who would invert this order; there are few educators who do not seek for the intensive action of some prevailing characteristics of the mind, causing such as already may predominate to overpower the rest, which thus attain only to a sickly growth, leaving characters, designated in the early pages of this journal, with one idea, one bent, the slaves of whatever passion may have been left unimpaired. It is itself only a book of sentiment, or at least conjecture, with nothing positive arrived at, though with evidence of overweening confidence that truth has been found because error has been detected; it is valuable for the testimony that it incidentally affords to the truth of a doctrine we would enforce, by its faithful transcript of thoughts common to countless minds, and which find expression in prevailing systems of education. We have been led to these remarks by meeting with the following passage:

> In education, each bad example, each fact misunderstood, each imprudent word, are so many strokes of the file which remove from the heart of the child a portion of its treasured purity. How comes it then that we think so little of this, and that our preparations have been of a material nature only? Is the being we expect merely a body to defend—is there not a soul to guard? I see the clothes and cradle, but where are the principles and faith? To be truly prepared to accept the trust of this living life, we must be capable, as far as erring mortals can be, to protect it from evil, as well as from death. We are provided against cold, fatigue, and famine, but we have forgotten corrupting impressions, fatal instincts, and temptations full of peril. Is this all that He who will confide to you the living treasure will expect? How answer Him, when He again claims His own, if, like the Persian prince, He *finds it wanting?*

A fine sentiment, but in a false relation, because not following the right order of development suggested by nature and prescribed by God. It is illustrative, in its adoption, of one of the two prevalent extremes in the system of education agitating the public mind, which makes the spiritual not only the final aim but the means of securing that aim, which has nothing to do with rightful physical development, so essential to a healthful mind, and renders the mind, which is the next form of development, so subordinate in its operations, as to make religion a question of assent or dissent. In the following passage is afforded the type of that other extreme, that of physical culture in order to mental, but which yet leaves the mental controlled by original physical tendencies, a result equally arrived at if the mind be subjected to set forms, that take no account of inherent differences.

> "Our first duty," I said, yesterday evening, to Marcelle, "is to prepare the child for the position assigned him in the world. All education should resemble that bestowed on Achilles; every thing enervating, either to body or mind, must be avoided, and the infant plunged in the Styx, and fed on lion's marrow."
>
> "But, grant him, at least, you austere Centaur," said Marcelle, laughingly, "like the king of gods, some portion of wild honey, and milk from the goat Amalthea."
>
> "I would have our promised offspring," I continued, following my own train of thoughts, "taste of the cup of life without any attempt on our part to disguise its bitterness, and taught to accustom himself to bear what is; to learn patience, and strengthen himself against sorrow; let his first effort be a struggle, since his whole life can be nothing else. Hercules began his victories whilst yet in his cradle, by strangling the serpents which menaced his life."
>
> "Right," replied Marcelle; "so long as you do not cast a cloud over the young mind, which reflects every thing in such brilliant colours. The joy of innocence is childhood's peculiar charm, it is its privilege. My care shall be to preserve to the sweet being intrusted me by heaven, the happy impressions of its early years; they are the germs that we must cause to blossom and bring forth fruit."

Thousands of children are educated in this manner; the susceptibility of their nature, and the subjection to formative influence, made of no account; in place of a sure foundation, founded on the organic laws of body and mind, the highest top-stone of principle is sought to be added; the seed, in place of being suffered to lie in the earth, is prematurely forced, and exposed to the first withering blast. Why will parents and teachers pluck the flower of a child's joy, and seek to make it, what God has not made it, an exhibitor of set principles, and rules, and doctrines, in place of rendering available its teachableness of spirit and purity of thought to those formative influences which lie in the spirit of all form? In an earlier portion of the journal we read:

> My father heartily approved of my new occupation. "The earth," he often said to me, "is our first friend; it is on her lap that each community has been fostered. Every production of hers either supplies our wants, or enchants our eye; her every phase carries with it a perpetual charm to man. Whether he gaze on waving corn-fields, the towering forest, or the perfumed flower, his heart swells in presence of this gigantic cornucopia, whence so unceasingly flows all that can charm and enrich mankind. History confirms the fact, that those races occupied in agricultural employments have ever been of gentle manners, and given to hospitality; and this they mainly owe to nature's softening influence, who, by her constant munificence, keeps up in the human soul a species of inward content and vague feeling of gratitude. The man who labours in the open fields, under the glorious sky, breathing freely the fresh, invigorating air, with the thousand prodigalities of nature spread before his eyes, knows nothing of the troubles which embitter the life of the worker in cities. His existence is free as the mountain air, and flows as peacefully as the waters of the gentle streamlet; and country life, the starting point of all communities, is still the hope and aim of every worn-out citizen. Satiated with honours and pleasures, we depart, like Abdalonymus, the descendant of kings, to cultivate a field, and watch the ripening fruit, far removed from the world in which we reigned."
>
> The garden supplied me with occupation for my leisure hours, but I could not always have the pruning-knife or spade in my hand; besides, this mere manual labour was insufficient for me; I felt the need of mental relaxation and a communion of sentiment. The difference of age and opinion prevented my enjoying this with my father, who, having reached the mountain's summit, nearly freed from human passions, and purified by life's ordeal, looked down on the world from his calm, clear atmosphere, while I, enveloped in the mist of the valley, could as yet barely distinguish the reality of the clouds.

But Emile Souvestre is representing this as occurring in married life; the bounds of childhood had been passed; mind was being developed; there was a craving for knowledge, and character had been already formed. It is in age as in childhood; the brain becomes more sensitive to external influences; nature wakens with her thousand voices; and life, in those who have obeyed the laws of our threefold system of humanity, passes like childhood's happy dreams.

The following is a well written type of French education:

> These educational systems, invented in the closet, and put together piece by piece, are far too complicated machines for general use; for they can only be kept in motion by a continual effort. Having nothing in common with us, they constitute an artificial life in the midst of our more positive existence; and we find ourselves, like the kings of former days, subjects of a written etiquette, which regulates our actions, violates our tastes, and dictates our very words. It is impossible not to forget its observance at times, and let that once happen, and farewell to the whole structure! at the first breach made, it totters, and falls. Educational systems are nothing more than certain rules explained by a professor in the chair; the lecture over, and it is no more thought of. It is evident that the only truly fruitful one, is that which arises from our actions, is conveyed by our habits, lives with us in fact; and this can be no other than example.

But again:

> "Then in your opinion the surest educator is example."
>
> "You would be nearer the truth if you said that in my opinion there is none other. A child's mind is a sort of camera-obscura, in which is traced whatever strikes his eye, and these ineffaceable impressions form in the end his character. All that is not of our primitive nature is the result of this perpetual, though unseen, instruction. Our truest teachers are the facts surrounding us. If therefore you would insure, as far as possible, the moral health of your child, begin by purifying the atmosphere it breathes."
>
> "And how accomplish that?"
>
> "By improving *yourself.* The educator's attention should be first directed, not to the child, but to *himself*, for by far the most important part of his instruction is derived, not from what he says, but what he does. Do you wish to impart a love of industry and usefulness? if so, let it be your habit to honour it, and never bend lower to the idle rich, because they are such, than the poor labourer. Do you desire above all a sincere and honest heart? prove it by your abhorrence of falsehood, and contempt of any one who departs from the truth. Do you admire the loving-kindness which believes in the good and pardons the evil? then banish all bitterness from your judgment of others, and smother your private animosities. Do you believe that self-sacrifice is the source of all that is great and courageous on earth? if so, practise in silence the abnegation of self, and smile on the cross for them you save."
>
> "But is not this exacting too much," I objected, "and ought we to expect so much virtue of man?"
>
> "Then why expect it of a child?" replied Justin, quickly; "can that which is impossible to you, be more easy to him? Think you, you will be able to make him pay respect to that for which you have none yourself? Do you not know that to learn to live, he must imitate?"

Herein truth and error are strangely blended. This mode would lead the child to be shaped by whatever tendency in his physical or mental structure predominates. In a word, he would become his own educator, and though with right example, idly left to his own way. No. There must be a spiritual aim to education, but by means spiritualized rather than by spiritual means. The physical nature is the first, the spiritual the last to be developed, and God's order must be followed. French systems aim at morality—libraries could be filled with separate treatises on education setting this forth as the primal aim—an aim falling far short of spirituality, and yet as to its value, let the morality of the French nation answer. The Spirit must have a fit temple; and religion is not a thing that God's Spirit will assist to force upon the mind irrespective of individual acquiescence. How, too, shall they teach who have not been taught? who take advantage of the elasticity and impressibility of a child's mind to shape it to a preconceived system, or, in the widest latitude we have found allowed, leaving it to itself, merely protected from extraneous evil influences, in place of bringing it up in that *nurture* which God in the whole visible creation placed out of man's control, everywhere indicates?

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*Le Cure Manque.* By EUGENE DE COURCILLON. New York: Harper, Brothers.

Here are the details of the formal ecclesiastical training of one who, in the end, preferred a military life, and without any reverence in his disposition and a most unbelieving spirit, would see nothing beyond outer form, or any significance in symbol. Though undertaking to sketch French manners, it poorly hits off some individual characteristics; it is as tame as French morality can make it, wanting the sprightliness even of French sentiment, which constitutes the fallacious groundwork of French literary writers. Need we add, that skirting, as it does, on the spiritless religious forms of France, it is as infidel in spirit as a Frenchman could have made it, and it is the more reprehensible on this score that it attempts by touches of dry humour to inveigle the reader to corresponding sympathy. Thus we have the remark:

> The Archbishop of Croy must certainly have been highly culpable in the eyes of God, since only himself could give Confirmation in his diocese, that for twenty years he had preferred to kill wild boars rather than make the people intrusted to his charge perfect Christians by granting to them the Holy Ghost and the abundance of its grace. A great number of them had died "imperfect Christians," and, consequently, they were forced to stay outside the gate of Paradise; for it is said in another Catechism that, in order to enter Paradise, one must be a perfect Christian.

In relation to the power of Confirmation being lodged in the Bishop, we may remark with Faber—"It would be easy to show how a humble belief in the supernatural grace of the blessed Sacraments, and a pure holding of the orthodox teaching regarding the nature and person of the Saviour, spring from the divine appointment of Episcopacy, and are only secured by adherence to it."

Elsewhere, we are told, that "the baptismal font, which is, at the same time, a reservoir for holy water, is generally situated at the entrance of the church." The only pages worth reading narrate the rules and regulations of an ecclesiastical school in France, and that only for suggestive material. The writer has entered into military life, and promises full details of it. Herein he will be successful, though scarcely more dry. It suits him. He has the form without the spirit. His character, as here indicated, affords melancholy proof of the barren result of applying a sort of military drill in the indoctrinating of the dogmas of religion; the making people religious by system and not by life. All the schemes of French education are built on the false ground of human device. They educate beyond all other known systems in physical science and philosophy, but at the expense of barren hearts and perverted dispositions. Is it any wonder that the national mind of France should be in such a seething state, without manliness, and with a child-like habitude, which to a child were no disgrace, but which to a nation of men is shameful. "When," says St. Paul, "I was a child, I spake as a child, I understood as a child, but when I became a man, I put away childish things." All the philosophy of the French nation, all its scientific attainments, will not save it from this imputation.

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*The Opal* for June, edited by the patients of the State Lunatic Asylum, is one of the most entertaining numbers we have seen. Some of our own periodicals might profit by a like *variety;* it is perhaps its demerit, that it has so much *novelty.*

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SWEDENBORGIAN PUBLICATIONS.—The Swedenborg Publication Society appears, by Report just issued, to have stereotyped eleven royal octavo volumes, amounting to nearly 6,000 pages, at an aggregate cost of $4,235.23; whilst about $1,500 has been expended in plates during the past year, being nearly three times the amount expended the year previous. It has published in all 13,000 volumes, or more than 5,000,000 pages. Nearly 10,000 of these volumes have been ordered, and have gone forth from its depository, and more than 7,000 have been sold and paid for. The following argument in their favour was made by a speaker on the occasion when this Report was presented: "Now, this new revelation which the Lord has made through His own chosen servant, is what is needed to guard people against the danger of these 'spiritual manifestations.' For this revelation unfolds the laws of the spiritual world, exposes the falsehood, craft, and deception of certain evil spirits, and points out the consequent danger of any direct and open intercourse with the inhabitants of that world; for their true character and motives it is impossible for men in their ordinary states to detect." The Society hopes "to complete the work of stereotyping all the Doctrines of Heaven by the year 1857, which will be the centennial anniversary of the Last Judgment."

THE ATTAINABLE.—Ambition makes the same mistake concerning power, that avarice makes concerning wealth: she begins by accumulating power, as a means to happiness, and she finishes by continuing to accumulate it, as an end. Ambition is, in fact, the avarice of power, and happiness herself is soon sacrificed to that very lust of dominion which was first encouraged only as the best mode of obtaining it. Hyder, like Richard the Third, was observed by one of his most familiar companions, Gholaum Ali, to start frequently in his sleep; he once took the liberty to ask this despot "of what he had been dreaming?" "My friend," replied Hyder, "the state of a beggar is more delightful than my envied monarchy; awake, they see no conspirators; asleep, they dream of no assassins." But ambition will indulge no other passions as her favourites, still less will she bear them as rivals; but as her vassals, she can employ them, or dismiss them at her will; she is cold, because with her all is calculation; she is systematic, because she makes everything centre in herself; and she regards policy too much to have the slightest respect for persons. Cruelty or compassion, hatred or love, revenge or forbearance, are, to her votaries, instruments rather than influences, and means rather than motives. These passions form, indeed, the disturbing motives of weaker minds, not unfrequently opposing their march, and impeding their progress; but ambition overrules these passions, and drawing them into the resistless sphere of her own attraction, she converts them into satellites, subservient to her career, and augmentative of her splendour. And yet ambition has not so wide a sphere as some have supposed: it is a horizon that embraces probabilities always, but impossibilities never.

Cromwell followed little events, before he ventured to govern the great ones; and Napoleon never sighed for the sceptre until he had gained the truncheon, nor dreamed of the imperial diadem until he had first conquered a crown. None of those who gaze at the height of a successful usurper, are more astonished at his sudden elevation than he himself who has attained it; but even he was led to it by degrees, since no man aspires to that which is entirely beyond his reach. Caligula was the only tyrant who was ever suspected of longing for the moon; a proof of his madness, not of his ambition; and if little children are observed to cry for the moon, it is because they fancy they can touch it; it is beyond their desire, the moment they have discovered that it is beyond their reach.—*Lacon.*

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The number of pupils will be limited to sixteen. Each pupil furnishes his own books and stationery, Bible and Prayer Book, towels and napkins; and, also, silver forks and spoons. All articles to be distinctly marked with owners' names.

REFERENCES:

Right Rev. Wm. H. De Lancey: Seth W. Pain, Troy, Pa.; Dr. Van Vechten, and Hon. Judge Darling, Catharine, Western New York; Adam Campbell, Esq., Havana, Western New York; Dr. Rufus King, Elmira, Western New York; Isaac C Chesbrough, Esq., and Wm Pomeroy, Esq., Copake; Rev. Mr. Watson, Hudson; James A. Cowing, Esq., No 90 State st., Brooklyn, N. Y.; H. S. Van Ingen, Esq., No. 89 Broad st., New York; Rev. Saml. R. Johnson, D.D., Theological Seminary, New York; Rev. Benj. I. Haight, Theological Seminary, New York. ap26-6t eow

**CHRIST CHURCH HALL, POMFRET, CONN.**—REV. JAMES MORTON, Rector. The Summer Term of this School will commence May 14th, 1855. For salubrity of location, and remoteness from temptations to which youth is prone to yield, "The Hall" is well and widely known. The course of studies to be pursued will embrace all the branches of a regular English education, with the Hebrew, Greek, Latin, and French languages. Instruction will be of a most thorough kind. It will be the earnest aim of the Rector, also, to give his pupils the advantages of religious training; and assisted by his Lady, to surround them with all the comforts and softening influences of Home. In order to contribute to that self-discipline so essential to the improvement of pupils, as well as the well-being of the school, the Rector would prefer receiving none over 14 years of age.

TERMS—Board and Tuition, including washing, lights, &c., $85 per session of 14 weeks, or $250 per annum.

Terms for Day Scholars, $8 per session.

Tuition is expected to be paid quarterly in advance.

The School year is divided into three quarters or sessions of 14 weeks. Pupils received during the term.

REFERENCES.—Rt. Rev. Bishop Williams, Middletown, Conn.; Rev. Wm. F. Morgan, Norwich, Conn.; Rev. R Camp, Brooklyn, Conn.; Rev. R. Hallam, D.D., New London, Conn.; Rev. S. R Johnson, D.D., New York; Rev. E. M. Johnson, Brooklyn, L. I.; Rev. T. T. Guion, Brooklyn, L. I. my17-tf

**CHESTER FEMALE INSTITUTE,** ARMONCK, WESTCHESTER CO, NEW YORK.—Rev I. DYCKMAN VERMILYE, Rector. TERMS—Seventy-five dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence May 1st and November 1st. Applications for admission or for circulars to be made to the Rector.

"During my recent visitation of Westchester county, I was at the 'Chester Female Institute,' and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system I am satisfied is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust. "JONA. M. WAINWRIGHT,
"Prov. Bishop of the Diocese of New York
"New York, June 8, 1853." my3-tf

**HOME SCHOOL FOR YOUNG LADIES, NEWPORT, R. I.**—Summer Term begins on the first Monday of May. Pupils received at any time. Circulars giving particulars, with the highest references, will be sent to any address.
a5-4m$ A DALTON, Principal.

**ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES,** at Danbury, Conn., Mrs G. M. WHITE, Principal. The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of The Churchman, or to W. T. PINKNEY, President of the Astor Insurance Company, 67 Chatham street, or to C. H. ROACH, Esq., 826 Greenwich street, or 21 Park Place, New York. a5 1y

**DEER HILL INSTITUTE.—A BOARDING SCHOOL** for Boys, at Danbury, Connecticut, the Rev. I. LEANDER TOWNSEND, M.A., Rector, aided by competent Instructors.

Number limited to twenty-five. Terms, $200 per annum, always in advance. The Third Term will commence on Monday, May 7, next. For Circulars, &c., apply to the Rector. m22-1y

**BOARDING AND DAY SCHOOL,** No. 151 West 34th-street. The Misses ROHR, Principals.
References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Mr. Hobart, 10 Hubert street. f17-4m

**THE SUBURBAN HOME SCHOOL,** NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for HOME. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops BROWNELL and WILLIAMS. For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

## DRAPERS AND TAILORS.

**CLERICAL TAILOR.**—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. m1-tf

**BISHOP'S ROBES.**—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, 'together with perfect fitting vestments,' has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
m1-1y No. 120 Bleecker street corner Wooster street.

**JAMES H. STEVENS, Merchant Tailor and Clothier,** 28 Bowery. Spring Stock on hand, and Fashions decided on. a5-1y

## LIFE AND FIRE INSURANCE.

**STATEMENT OF THE AFFAIRS OF THE MUTUAL** LIFE INSURANCE COMPANY OF NEW YORK, for the three months ending 30th April, 1855:—

| | | |
|---|---|---|
| Assets 1st February, 1855 | | $2,850,077 56 |
| Total receipts | $220,119 45 | |
| " disbursements | 120,137 58 | 99,981 87 |
| Assets 1st May, 1855 | | $2,950,059 43 |
| Number of Policies issued | 359 | |
| " " now in force | 8,195 | |
| Covering a risk of | | $22,599,683 34 |

F. S. WINSTON, President.

I. ABBATT, Secretary.
C. GILL, Actuary.

☞ This Company is conducted on the strictly *mutual* principle, insuring *for life* or *short terms*, at fair *cash rates*, and with or without participation in profits, at the option of the *insured*. The Company grants *Endowment Policies* and Annuities, at the most approved rates; and also embraces the *new* and important feature of "ACCUMULATIVE or DEPOSIT POLICIES," whereby a fixed sum is secured absolutely by one payment, with power to increase the amount from time to time, and permission to withdraw a portion of the deposit on any emergency.

On each Policy for the full term of life, which has run two years or more, this Company will issue, on application, a certificate of its cash value, thus rendering the Policy perfect security for a loan, or will purchase the same.

Tables of rates and all necessary information supplied, on application to the chief office, or to any of the Agents of the Company.
my24-3m FREDERICK S. WINSTON, President.

**LAFARGE FIRE INSURANCE COMPANY,** in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

DIRECTORS:

| | | |
|---|---|---|
| James Van Norden, | Levi Onderdonk, | Daniel T. Rogers, |
| William K. Lothrop, | Francis Blanchet, | Elisha Brooks, |
| James E. Brown, | James W. Randell, | Robert Paton, |
| Isaac Fryer, | Daniel B. Pierson, | Orsamus Bushnell, |
| Frederick Hadley, | Robert Orr, | James Black, |
| John G. Wellstood, | Nathan Clark, | Robert McClellan, |
| Chas. C. Cunningham, | Peter Poillion, Jr., | William Voorhis, |
| William Laimbeer, Jr., | Robert H. Goff, | Adelmour W. King, |
| William K. Thorn, | Abm. M. Binninger, | John M. Mason. |
| Alex. McKensie, | George H. Bell, | |

MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my24-1y

**MECHANICS' FIRE INSURANCE COMPANY.**—Office, 271 Broadway (Shoe and Leather Bank Building,) corner Chambers street. Capital, **$150,000.**

This Company insures against Loss and Damage by Fire, on the most favourable terms, Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, and also against the Risks of Inland Navigation. Orders by post, or in person, will be promptly attended to.

DIRECTORS:

| | | |
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| Daniel P. Smith, | James Tiebout, | Freeman Hunt, |
| Charles W. Copeland, | Alexander Philip, | Alex. McCotter, |
| John K Hora, | Nathan A. Rogers, | Edward DeGroot, |
| Daniel S. Darling, | John Jay, | Bartlett Smith. |

WM. H. DEGROOT, President.
HENRY B. DAWSON, Secretary.
PETER E. COON, Surveyor.
JAY & WHITEHEAD, Counsel. my17-6m

**THE MERCHANTS' INSURANCE COMPANY, OF** THE CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **$200,000.** Insurance against Loss or Damage by Fire.

DIRECTORS:

| | | |
|---|---|---|
| Crowel Adams, | Walter W. Concklin, | D. Randolph Martin, |
| Levi Apgar, | Henry A. Kerr, | Cor. V. B. Ostrander, |
| Joseph S. Barker, | Ely Hoppock, | Jeremiah Robins, |
| Ebenezer Beadleston, | Moses A. Hoppock, | Benjamin S. Taylor, |
| Samuel S. Bowman, | William Hustace, | Barrett H. VanAuken, |
| Joseph M. Brown, | Harrison Jones, | Ward A. Work, |
| Gordon W. Burnham, | Valentine Kirby, | Nathaniel Weed. |

C. V. B. OSTRANDER, President.
GEORGE W. SAVAGE, Secretary. my3-1y

**HOWARD LIFE INSURANCE COMPANY,** 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convinience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company.

BOARD OF DIRECTORS:

| | | |
|---|---|---|
| Jacob Reese, | S. Cambreleng, | James S. Sandford, |
| John R. Suydam, | John L. Buckley, | Curtis Judson, |
| Henry Beadel, | George Clark, | John W. Mersereau, |
| Robert Schell, | Benjamin Babcock, | Alex. Muir, |
| Henry S. Leverich, | R. W. Howes, | Eugene Dutilh, |
| Joseph Foulke, | Samuel H. Foster, | John Gray, |
| F. A. Palmer, | Nathan Starr, | James F. Hall, |
| George W. Riggs, | W. N. McIntire, | John S. Harris, |
| Joseph Britton, | N. H. Wolfe, | J. W. Kellogg, |
| F. W. Edmonds, | John Slosson, | Albert Ward. |

WM. V PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor.
JOHN T. METCALFE, Consulting Physician.
CHARLES D. SMITH, M.D., }
EDWARD FIELD, M.D., } Medical Examiners.
oct7-1y

**FIRE INSURANCE.—ROYAL INSURANCE COMPANY** of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, £2,000,000 Sterling, or **$10,000,000;** paid up Capital and Surplus, $2,000,000. A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:

| | | |
|---|---|---|
| William C. Pickersgill, | | Alexander T. Stewart, |
| Adam Norrie, | Robert L. Maitland, | Henry L. Routh, |
| Henry Eyre, | Benjamin B Sherman, | John Auchincloss. |

EDMUND HURRY, Surveyor. [ap26-1y] A. B. McDONALD, Agent.

**NEW YORK LIFE INSURANCE COMPANY,** 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of **$902,062 70,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
GEORGE WILKES, M.D., and C. R. BOGERT, M.D., at 5 St. Mark's Place, Medical Examiners; at the office every day from 1 to 2 o'clock, P. M. ja1-tf

**THE MARKET FIRE INSURANCE COMPANY,** Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

DIRECTORS.
WILLIAM BIRDSALL, President.

| | | |
|---|---|---|
| Philetus H. Holt, | William P. Miller, | William E. Bird, |
| Jackson S. Schultz, | Stephen Valentine, | Jacob T. Merritt, |
| Frederick Fawcett, | Joseph L. Bulkley, | Wm. Dennistoun, |
| Stephen W. Gaines, | Joseph F. Wickham, | Edward Cromwell, |
| Elisha L. Walton, | Samuel W. Moore, | Alfred L. Rowe, |
| Oliver H. Shepard, | Roland G. Mitchell, | Theodore Banks, |
| John K. Woolsey, | Robert I. Field, | Nelson Sherwood, |
| Edgar T. Ryder, | William Miles, | David Sands, |
| Isaac Walton, | Henry Rowland, | Wm. Birdsall, |
| Henry G Reeve, | Silas Davis, | Wm. Cromwell. |

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

**FULTON FIRE INSURANCE COMPANY, NO. 40** Wall street, New York (Manhattan Bank Building). Capital, $150,000. Insures Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, &c.

DIRECTORS.

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|---|---|---|
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| Rollin Sanford, | E. R. Livermore, | J. V. Schoonmaker, |
| Grahams Polley, | Jacob B. Boerum, | Elisha B Morrell, |
| Thomas C. Moore, | James Affleck, | A. J. Allaire, |
| Thomas M. Clark, | James Moore, | Richard Raynor, |
| Joseph Boughton, | John J. Cane, | Wm. Mulligan, |
| James S. Bearns, | Geo. W. Pince, | A. S. Foster, |
| Edwards W. Fiske, | M. Kalbfleisch, | M. F. Hodges, |
| Philip S. Crook, | William A Cobb, | B. Blanchard, |
| Francis B. Spinola, | John Moore, | A. C. Tefft, |
| Barnet B. Boerum, | Jared Sparks, | W. L. Conklin, |
| George Barnes, | Edward Neville, | Seymour D. Husted, |
| Henry A. Kent, | James L. Morgan, | O. W. Brennan, |
| | Charles E. Smith. | |

W. MULLIGAN, Secretary. A. B. HODGES, President.
ROLLIN SANFORD, Vice President.
JOHN CASHOW, Surveyor. a19 1y

**BROOKLYN FIRE INSURANCE COMPANY.** Chartered in 1824. Offices: 43 Fulton street, Brooklyn; 6 Merchant's Exchange, Wall street, New York.

This Company have their Capital invested in the most undoubted securities, and having a large surplus, continue to insure Dwelling-houses, Stores, and other Buildings, Furniture, Merchandise, Vessels in Port and their Cargoes, upon as favourable terms as any similar Institution.

DIRECTORS:

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| William Ellsworth, | Jerome B. Fitzgerald, | John T. Bruce, |
| Theodore Martine, | Isaac V. Fowler, | Henry Quackenboss, |
| Phineas T. Barnum, | William Okell, | Andre Froment, |
| Robert C. Bell, | Nathan'l P. Freeman, | Samuel F. Whiting, |
| John R. Briggs, | Charles T. Cromwell, | George Gilfillan, |
| Charles A. Jarvis, | Philip H. Williams, | John C. Smith. |
| John A. Kennedy, | Solomon Kipp, | Joseph M Greenwood. |

WILLIAM ELLSWORTH, President.
WILLIAM F. LEGGETT, Secretary. ap19-1y.

**THE NEW CARPET EMPORIUM,** 210 Bowery.—J. HYATT, has removed his carpet and oil cloth establishment from his old stand, 94 Bowery, (where he was burnt out,) to the spacious building 210 Bowery, between Spring and Prince streets opposite Rivington street, where will be found a large and well assorted stock of both foreign and domestic carpeting and oil cloths of every description, consisting of tapestry and velvet carpeting, Brussels carpets, Lowell and Auburn power-loom 3 ply and superfine ingrain carpeting. Also, oil cloths from 2 to 24 feet wide at very low prices. Also, hearth rugs, door mats, table and piano covers, tapestry and Venetian stair carpeting, druggets, window shades, &c., &c. Also, 6,000 yards of carpeting and oil cloths at 40 per cent. less than value. The above is all worthy of the attention of carpet buyers. HYATT'S Carpet Emporium, 210 Bowery, opposite Rivington street. m22-3m.

**JOHN T. BUDD'S** First Premium RANGES, also, Manufacturer and Proprietor of Boxwood's COOKING and LAUNDRY RANGES, No. 692 Broadway, New York.

Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and made to order. je17-1y

**HILL & BAILEY,** FITTERS, No. 382 Broadway, one door from the corner White street, New York.
IVES HILL,
sep30-1y G. F. BAILEY.

**SPRING AND SUMMER FASHIONS.**—E. PHILLIPS, 286 Bleecker street, New York, Hat and Cap Manufacturer, has on hand a beautiful assortment of every variety of fancy Hats for the season. Hats and Caps made to order. au12-1y

## ARCHITECTURE AND THE ARTS.

**JOHN W. PRIEST, M. A., ARCHITECT,** No. 634 Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

**JAMES SUTTON, MODELLER AND ORNAMENTAL** plasterer, No. 523 Sixth avenue, between Thirty-first and Thirty-second streets, New York.
N. B.—Ornaments sent to all parts of the Union. m8-6m

## DENTISTS.

**DR. C. A. PECK, DENTIST, HAVING RETURNED** from Cuba, respectfully announces that he has resumed the practice of his profession at No. 443 Broadway, where he is ready to serve his former patrons and the public. my24 3m

**DR. A. STARR,** SURGICAL AND MECHANICAL DENTIST, No. 428 Grand street, between Attorney and Ridge streets, New York. a5-1y

**BERHARD,**—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23-1y.

**DR. J. T. STRATTON,** DENTIST, 111 Fourth Avenue, (cor. 12th street,) formerly 229 Grand street, New York. oc14-1y

## MUSIC AND MUSICAL INSTRUMENTS.

**PIANOS, PIANOS, PIANOS.**—HAVING REMOVED TO OUR spacious store, 519 Broadway, (St. Nicholas Hotel,) we are now offering the most extensive assortment of Pianos, Melodeons, and Parlor Organs in the United States, comprising Hall's celebrated triple-stringed double octave Pianofortes of our own manufacture. These Instruments are equal in power to the French Grand Piano, at one-half the cost, and are specially adapted to large rooms. Also our School Piano, which stands unrivalled for cheapness, durability, and standing in tune. We are also sole agents for A. W. Ladd & Co.'s premium Boston Pianos, of all sizes, and also Messrs. Carhart, Needham & Co.'s Melodeons. A large assortment of second-hand Pianos cheap. ELY & MUNGER,
my10-3m 519 Broadway, St. Nicholas Hotel.

**CHEAP MUSIC AND PIANO STORE OF HORACE** WATERS, No. 333 Broadway, New York. *Opposition to Monopoly. Music at greatly reduced rates.*

Notwithstanding the *combination of music dealers* to keep up the prices of non-copyright music, *against* the interests of *native composers*, and their refusal to extend to Mr. Waters the courtesies of the trade, he is making *immense* sales—having abundant evidence that he has public countenance and support, in his *opposition* to the GREAT MONOPOLY, and in his efforts to aid NATIVE TALENT, and to adopt the NATIONAL CURRENCY. His stock of American and European music is immense, and the catalogue of his own publications is one of the *largest and best selected* in the United States. He has also made a GREAT REDUCTION in the prices of PIANOS, MELODEONS, and MUSICAL INSTRUMENTS *of all kinds. Superior toned* 6½ octave pianos for $175, $200, and $225, interior of as *good quality*, and instruments as *strong* and as *durable* as those which cost $500. Pianos of every variety of style and price up to $1000, comprising those of TEN different manufactories: among them the celebrated *modern improved* HORACE WATERS' PIANOS, and the *first premium* ÆOLIAN PIANOS of T. GILBERT & Co.'s make, (owners of the Æolian patent). SECOND-HAND PIANOS at *great bargains*. Prices from $40 to $150. MELODEONS from five different manufactories, including the *well-known* S. D. & H. W. SMITH'S Melodeons, (tuned the equal temperament,) *the best make in the* United States. Prices $45, $60, $75, $100, $115, $125, $135, and $150. SMITH'S DOUBLE BANK MELODEONS, $200. *Piano and Melodeon guaranteed.* The best terms to the trade, schools, &c.; 12½ per cent. discount to clergymen and churches. All orders promptly attended to. Music sent to all parts of the country, post-paid, at the reduced rates. General and select catalogues and schedule of prices of Pianos forwarded to any address free of charge ap26-3m

**P. LYNCH RESPECTFULLY INVITES ATTENTION** to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let or hire. P. LYNCH.
Manufactory and Warerooms 333 Broadway, one door below Thirteenth street. m29-1y

**BACON & RAVEN, PIANO FORTE MANUFACTURERS.** Nos. 160 and 162 Centre street, opposite Canal, East from Broadway.

Having an experience of twenty-five years, and every requisite facility at our manufactories, are enabled to offer the public an assortment of instruments unsurpassed by any as to tone, workmanship, and durability. m22-1y

**WORLD'S FAIR PREMIUM PIANO FORTES.**—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.
GROVESTEEN & TRUSLOW,
sep23-1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

**MICHROCORDION PIANO FORTES.**—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27-1y

**ATTENTION** is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.
je24-1y LIGHT, NEWTON & BRADBURYS.

**GEO. F. BRISTOW, MORSE & CO.,** PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

**WM. H. DAVIS,** CHURCH ORGAN MANUFACTURER, 87 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m1-1y

**CHURCH, PARLOR, AND CHURCH BARREL ORGANS.** The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar1-1y

**CHURCH ORGANS.**—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.

No. 2 Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 1 feet 10 inches deep.

No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.

No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.

No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.

No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar1-1y HENRY ERBEN, 172 Centre street, N. Y.

**ORGANS.**—HENRY CRABB, Flatbush (near Brooklyn) L. I., having made extensive enlargements, last season, to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.

Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves enables us to furnish Organs of good quality at low price.

Application by letter, will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson street, Flatbush.

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m1-1y$

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sep23-1y B. M. JOHNSON, } 111 East 18th street, N. Y.

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## DAGUERREOTYPES.

Cameo-Daguerreotypes taken only by CHAS. H. WILLIAMSON, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

**J. W. THOMPSON'S** OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital.) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

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**DAGUERREOTYPES FOR 50 CENTS,** in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

**R. A. LEWIS,** Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

**J. THWAITE,** DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

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N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

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Open to the public at all times. sep9-1y

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The subscriber keeps constantly or makes to order all the above in Rosewood, Mahogany, Oak, and Walnut. Also, a general assortment of Spring, Hair, Husk, and other Mattrasses, Feathers and Feather Beds, &c.

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m29-1y JOSEPH RILEY.

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sep30-1y **483** Broadway, between Broome and Grand streets.

**FURNITURE.**—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

**J. S. PECOCKE,** LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York. sep30-1y

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JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No 440 Pearl, between Chatham and Madison streets. * m8-1y

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**BROTHERHOOD OF THE PROTESTANT EPISCOPAL** Church, of Brooklyn.—At the annual meeting held March 6th, the following officers were elected for the ensuing year.

President—BAILEY J. HATHAWAY, Spencer street, near Willoughby Avenue, or 13 Platt street, New York.

First Vice President—FERDINAND WALKER, Clinton Avenue, South of Myrtle.

Second Vice President—WM. W. RUSSELL, 275 Pearl street.

Corresponding Secretary—LEWIS MORRIS, 25 Tompkin's Place, or 87 Wall street, New York.

Recording Secretary—CHARLES S. STONE, corner of Court and Joralemon streets.

Treasurer—THOMAS K. LEES, 79 Pine Apple street, or 9 Maiden Laine, New York.

Trustees—Samuel B. Caldwell, Charles H. Birney, L. R. Chesbrough, John W. Moore, J. R. Brockelman, C. M. Livingston, H. A. Spafard, John Hamlett, and J. Manley Halsey.

The objects of this Brotherhood, are the mutual care and relief of its respective members in time of sickness or accident, the burial of its deceased, the succour of their Widows and Orphans, and the promotion of Christian fellowship and love; and, also, according to its ability, to aid distressed members of the Church generally.

Copies of the By-Laws may be obtained of any of the officers or members on personal application, or through the mail, by addressing the Corresponding Secretary. m29-3m$

**PROTESTANT EPISCOPAL BROTHERHOOD OF** NEW YORK.—The objects of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55, years of age.

*Counsellor:* The Bishop of the Diocese, *ex-officio.*

*OFFICERS FOR 1855.*

*President:* RICHARD SILL, 343 Broadway.
*1st Vice President:* CHARLES P BURDETT, 47 Fulton street.
*2d " "* JOHN G. AMBLER, M.D., 31 Washington Place.
*Corresponding Secretary:* O. B. WILSON, 25 Beaver street.
*Recording Secretary:* THEO. R. MCILWAINE, 43 Chambers street.
*Financial Secretary:* A. W. HOFFMAN, 55 Warren and 55 Murray st.
*Treasurer:* CHARLES G. TILL, 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its Officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. m1-1y

# THE CHURCHMAN.

NEW YORK, JUNE 7, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman.* All communications and articles concerning the paper to THE EDITOR of *The Churchman.*

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

### To Correspondents.

"The Comforter" next week.

☞ As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays.*

## NOTES OF THE WEEK.

—The Provisional Bishop having returned from a course of Episcopal duties in the northern part of the Diocese on Saturday, held three Confirmations on Sunday on the banks of the Hudson,—in the morning at Haverstraw, in the afternoon at Croton, and in the evening at Peekskill, preaching, as well as confirming, on all three occasions. Thus is the Bishop persevering with Apostolical zeal in his arduous labours; and let us hope that he is imparting of his own spirit of devotedness to sacred duty to those of his Reverend brethren with whom he is brought in contact. At perhaps the principal of the three places, Peekskill, we understand, the Church is making rapid progress, after having been exposed to some depressing vicissitudes. Another of the three, Haverstraw, has a peculiar interest from its having been the closing scene of the official labours of the lamented Bishop Wainwright; and the third, Croton, though its population is a scattered and a poor one, is yet a hopeful field for the Church's operations. At all these places the Bishop's presence appeared to be hailed with the liveliest satisfaction; and numbers of people, members of the Church, went from distant points to meet him. Such visits are pregnant with advantage to the Church, independently of that which directly arises from the Episcopal acts themselves; and it was evident in these several instances, that the Bishop was regarded with the utmost respect by the people, and that what fell from his lips made no ordinary impression. The Bishop is again in the northern part of the Diocese.

—The Bishop of Ohio, it will be seen by our Church intelligence, has most praiseworthily issued a Pastoral to the Clergy and Laity of his Diocese, calling their serious attention to "the critical condition in which, as a people, we are now placed, under the hand of Divine Providence, in regard to the ordinary articles of food, and to the need and duty of special supplication to the God of all providence and grace, lest a far worse calamity come upon our country." We cannot but regard the appeal as a most sensible and seasonable one; and great credit is undoubtedly due to the Bishop for having so opportunely broached the subject, and so promptly acted upon it. For certainly we are, in that respect, in a most critical condition. "During recent visitations of various parts of this State," he observes, "in town and country, I have found but one feeling as to the very serious crisis to which, throughout our land, the people are now brought." And what is the case in Ohio, is more or less the situation, we believe, of all the other States. "We are looking forward," the Bishop continues, "for relief and plenty to the approaching harvest. But what," he asks, "if there should be a failure there? The country is almost exhausted of supplies of bread. The surplus of past harvests is nearly consumed. The mind is appalled at the thought of what distress must spread on every side, if only the present expectation from this summer's crop should greatly fail." Is it not, then, but reasonable and faithful to look to Him for aid who, cultivate with what skill, and sow to what extent we may, we must yet depend upon for giving the increase? Is it not a time for us to feel, and feeling to declare, "God is our hope and strength, a very present help in trouble?" And having thus felt and declared, is it not the part of true wisdom, no less than of a lively faith, to humble ourselves before God, as our hope and strength, and to beseech Him to become indeed our present help at such a season? "What," demands the Bishop, "should we do, as a Christian people, at the present crisis?" and he, as rationally as piously answers, "We must call ourselves to a special and very solemn sense of acknowledgment of our dependence upon God," . . . . "We must feel our need of His blessing —that man is impotent—that God only can give us the harvest." We must "honour His sovereignty over all things by feeling our need of His favour in all things. Never were we more solemnly admonished of this duty." Nor must we by any means rest content with this. Feeling and acknowledging our dependence, we must submit to Him, be implicit in our obedience to His holy will, and in faithful devotedness to His service. "We must call upon God. The time to pray is when the evil is not, but may be; rather than after it has come, and cannot be remedied. It is our duty always to seek the protection and blessing of God on the fruits of the earth. We therefore pray, in the Litany, all the year round, that it may please Him 'to bless and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them.' But at such a crisis as the present, it is our duty to seek God for His gracious care and prospering providence, with special unitedness and earnestness of supplication." Such are the earnest admonitions of the Bishop in the case before us; and with the view of carrying out the course therein recommended, he has appointed a Special Form of Prayer for the occasion.

This example is well worthy of general imitation. Let us hope it will be followed in all our Dioceses. But there is one thing yet wanting,—an equally earnest exhortation to the Daily Service of the Church. It is a duty incumbent upon the Bishops and Clergy at all times and under all circumstances; for it is prescribed, and is virtually a law of the Church with which they are everywhere bound to comply. At the present time their compliance is especially, urgently, and most responsibly an obligation. The Bishop of Ohio's pious counsel can never be fully attended to without it. "At such a crisis as the present," does he not tell us, "it is our duty to seek God for His gracious care and prospering providence, *with special unitedness and earnestness of supplication?*" But can all this be properly, completely done, save in God's own House, where it may the more emphatically be said, there is the Throne of Grace, and where alone there can be effectually carried out any "*special unitedness*" of supplication? There, above everywhere else, is the "House of Prayer"—for so God Himself has declared it shall be called; and if there is to be, as Eusebius says, "one energy of the Divine Spirit pervading all the members, and one soul among all, one and the same ardour of faith, one voice of prayer, one song of praise," where is it to be realized but in the Temple of God, in the assemblies of the people? And surely *once a week* can never suffice for such an object? Surely in seeking such large and liberal gifts as our present necessities need from God, it can never be acceptable to offer so stinted a measure of our adoration to Him! *Once a week!* God forbid! "*Every day* will I bless Thee," says the Psalmist, "and I will praise Thy name for ever." Yea—"*Evening and morning and at noon* will I pray and cry aloud, and Thou shalt hear my voice." This, then, is essential to any full realization of the Bishop's object,—there must be, if only for that special purpose, the Daily Service in our churches; and once the duty is begun to be performed, let us hope it will never, never be discontinued.

—The "Memorial" has again been considered by the Commission of the House of Bishops; but again have they been unable to take any action upon it. The difficulties of the case, it would seem, are too great to be overcome even yet; and they require more time and more information, to enable them to decide upon the course it is most desirable to pursue. The fact is, the Memorial has gone too far—it has asked for far too much; and the practical mischief of this is now being experienced: for, with every disposition, we believe, to yield, as much as they safely and prudently can do, in order to adapt the services of the Church, at any rate, to the necessities of the times, the whole case has been rendered so complicate and so hazardous, by the introduction of radical changes into the propositions of the Memorial, that the Commission are no doubt distracted, and find it necessary to ponder well, even as to what little they may have the courage to grant. There can be no doubt, however, that shorter and more adaptable Services must be arranged and authorized.

In the article we have given elsewhere, from the *True Catholic*, on "Changes in the Prayer Book," the plan is alluded to of allowing the Bishops, in their several dioceses, to have a discretionary power in the arrangement of portions of the Services in the Prayer Book, to meet the circumstances of such occasions as may arise for having shorter Services than those that are now prescribed. Such a power is possessed by the English Bishops. Certain Offices are to be used, or not, or in a particular way, "as the Ordinary shall direct,"—the Bishop himself being the Ordinary. And several instances have lately occurred, some of which we have noticed in our columns, where the Bishops have given permission to have, sometimes the Litany as a separate Service, at other times the Holy Communion, and also short selections of the Prayers of the Liturgy; and we believe that this has, in all cases, been attended with great advantage, especially to such of "the masses" as have been induced to attend them, and who were often those who had neglected the longer Services. Some of our own Bishops, if we mistake not, have exercised a similar discretion—or else certain of the Clergy themselves, pressed by some urgent necessity, have taken upon them to do so. There can be no valid reason, one would think, why there should not be this power, in a legitimate way, in the hands of our Bishops; and its exercise would in most cases be found sufficient, in all probability, for the circumstances of the times.

A sensible letter, bearing closely on this subject, will be found in another part of our present sheet.

—Under our Church at Home head will be found short accounts of two new churches, one at Hartford, the other at Philadelphia. The first is a free church—one, that is, where the seats are all free, and the masses, therefore, have the opportunity of assembling in God's House, without let or hindrance; and while its erection is the result of a successful experiment of this right Gospel system of providing for the spiritual necessities of the people, it has been entered upon, we understand, with every prospect of pursuing a course of great practical usefulness in no unimportant position of the Christian vineyard, and under a confident assurance of being abundantly sustained by the free-will offerings of the people. The other has unhappily persisted in sticking, first and above all, to the "flesh-pots of Egypt." It has rented "pews" to repel, rather than free and open seats to invite, the people to its services. Nay, worse even than this, for its pews have already, it seems, been sold by auction to the highest bidder; and thus, in the very outset, that which ought to be, as God's House, the House of Prayer, has, in one sense at least, been made a house of merchandise. It is indeed deplorable to see a vicious system thus pertinaciously adhered to, in the face of so much that is occurring all around, to show that it is impossible the Church can ever fully carry out her mission under it.

## THE EDUCATION OF CHILDHOOD.

Having glanced at education in infancy, let us now regard it in its progress through childhood. We have insisted upon obedience, as a principle which runs through Christianity, and which requires to be implanted as soon as there is any dawning of consciousness; and as the child grows, in mind, as in body, its enforcement becomes more and more evident and essential. It is a principle, in fact, which must grow with his growth and strengthen with his strength, since all excellence consists therein. There is a divine standard placed before him, and his progress in virtue will be uniformly in proportion as his perceptions, his ideas, his feelings, and his actions are brought into conformity therewith. Just as God has given us all external laws for our conduct and it is not till we violate them that our conduct is bad, and our course is degenerate. Let us never forget that the great object of education should be to prepare the child to become a fit temple of the Holy Spirit, so that all his faculties, in their regular order and disposition, may be duly developed. Just as the husbandman prepares the soil ere he plants the seed, upon which the fertilizing dews of Heaven are to fall, and the seed is to germinate, until, again in regular order and disposition, there shall come "first the blade, then the ear, then the full corn in the ear." These faculties are in the child, as the germinal properties are in the seed, and they must, in the one case as in the other, be called into action. In education, it is not only the moral nature, as it is called, with which we have to do, but the spiritual also. Any system of ethics were incomplete and valueless without this. Conscience, and duty, and virtue, and vice, and expediency, and reason—all these are of necessity involved in such a science; but so also, and of still greater necessity, are the facts and doctrines of religion; and especially of the Christian religion, and of the Church which is, under God, at once, its witness, its teacher, and its preserver. For how can we teach any true science of ethics without that which lies at the very foundation of morals—and the want of which made the heathen systems comparatively worthless? How can we rightly teach how to act and think, point out the way to true happiness, analyse the human affections, explain why this is right and that is wrong, without reference to Him and His laws through whom and by which alone we acquire the ability so to do—Him from whom we have received the standard to judge of right, the means of attaining it, and our testimony to those revealed truths which are apart from and beyond what men call nature? No, there cannot be a system of morals that will be of any avail, apart from the science of religion. Christianity, in short, is the only true ethical system; and the Church is, or ought to be, the only true ethical teacher,—upon the principle of course, we mean, that education comprises infinitely more than the acquisition of secular knowledge—that it requires, to quote the words, which we have done before, of one of our country's own worthies, "the feelings to be disciplined, the passions to be restrained, true and worthy motives to be inspired, a profound religious piety to be instilled, and pure morality to be inculcated under all circumstances." There must also, along with these, be called up in every mind, those several subjects of metaphysics, which are indispensable to the formation of even the slightest judgment, to the carrying on of the simplest reasoning. However abstract and mysterious in language these things may sound, they yet, in fact, exist in "every mind as the primary elements of thought,—not derived from experience, though awakened by it, but implanted by another, by a divine hand—intrinsic and intuitive. How, then, can any system deserve the name of education, among a Christian people above all, which omits all that is religious in such a system, lying as that does at the foundation of all Christian duty—all instruction as to the nature of the Being to whom that duty is to be directed, and His will and His acts from whom it all emanates?

How often is not the teacher himself utterly ignorant of the attributes which are therein implied, or utterly regardless of their necessity, nay, often of their existence! Yet, if education is to be accomplished with any degree of success, they can never be dispensed with. The child's nature must be comprehended, the conditions by which God's Holy Spirit works therein must be understood, and how the nature itself is to be properly developed must be rightly conceived of, and carefully heeded. Without all this, the seed that has been planted will never germinate; for the Spirit's sanctifying influences will not prevail. How can it, if the culture which it is to fertilize has been neglected or perverted,—if, instead of the nurture of that which is virtuous and good, some perverse or imperfect disposition has been allowed to acquire a predominance? For the Spirit does not operate in dissonance or deformity, but in harmony and congruity.

There is one grand distinction between Christian and heathen ethics, which has a powerful bearing on this question of education in childhood. Socrates, we read, was perplexed by the consciousness of, as it were, a double nature—of two opposing influences within him: one drawing him up to all goodness, the other pulling him down to all vice. "The old man which is corrupt" —this, it is, wherein that nature exists. But under the Christian covenant, we "put on the new man, which after God is created in righteousness and true holiness." Plato struggled hard, he confessed, to "put off the old man"—and he has described it as a convulsive movement of the human soul to burst from its embodiment. But what Heathenism, with all its wisdom, failed to do, Christianity, in all its simplicity, has at once accomplished—pronouncing us free, declaring the old man to be destroyed, and only warning us against ever permitting him to revive. "Heathenism," it has been well observed, "puts its child before the face of a giant, and commands him to master it; but Christianity prostrates the giant, and places the child over him with a sword at his neck, and only requires vigilance and confidence to prevent him from moving again. Heathenism finds him crushed within the coils of a serpent, and bids him struggle to escape; while Christianity rescues him wholly, and warns him against being entangled in the same snares again."

It is through Christ that this is done. As St. Paul repeatedly affirms, "we are buried with Him in Baptism"—buried, that is, with our "old man," our corrupt nature, our original sinfulness, our hereditary pollution. And in accordance with which it is, that in our Baptismal Service, ere the rite itself is performed, the prayer is offered up, that "the old Adam in the child may be so buried, that the new man may be raised up in him; that all carnal affections may die in him; that all things belonging to the Spirit may live and grow in him, and that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh." To make us the recipients of such regenerating influences as these, is a work which Heathenism never knew. They are the privileges which only by Christianity can be acquired. Christian Baptism is the admission to their enjoyment. By that it is the child is inducted towards the position of human nature before the fall—that terrible fall which

> "Brought sin into the world, and all our woe."

Still the child must be maintained in the struggle that is yet to come against the power of evil; and his education must proceed accordingly. He is, though as respects the past regenerate, yet as respects the future, capable of evil as well as good. He has perceptions to awaken, senses to expand, affections to be kindled, impulses to be aroused, desires to be encouraged or checked, propensities to be excited or subdued, thoughts to be made ennobling or degrading—a heart to be purified or corrupted. All this, we say, has yet to be; and the responsibility of it all rests upon those who at his Baptism solemnly undertook to direct and control it. Christian education, then, must be founded on Baptism. By this Holy Sacrament the Church has admitted him within the gates of the Sanctuary of God; yet is there a power behind and around still striving to pull him back; and this power he must be trained to struggle against and overcome. He has entered into a covenant so to do—or rather a covenant has been entered into for him; and woful for all eternity will be the failure to fulfil it. The Sponsorial obligation, no less than the Parental, is indeed a most solemn one; and in any system of education its concern is direct and intimate, until the child for whose nurture and admonition in the Christian faith, and whose pursuit of the Christian course, the responsibility was incurred, shall have advanced to maturity, and taken his vows upon himself in the rite of Confirmation. And for this second Sacramental rite, O what careful, earnest, solemn preparation ought there not to be made! The Church is ever ready to do her part faithfully in the sacred work; are parents and sponsors, teachers and pastors, always as prompt in faithfully doing theirs? Should we hear the loud complaints we do of our youth in the Church—their self-will, their irreverence, their undutifulness, their indifference—complaints so rife on every hand—if they were? Yet all this is involved in the great question of education, if its principles are those of Christianity, and its subjects are to be Christian. It is to such a question as education that our religion especially applies, as to one of those practical things which involve the most momentous issues. And in such a sense it is, most assuredly, that the remark of an eminent Christian philosopher so forcibly has reference, when he emphatically declares, that "unless Christianity be viewed and felt in a high and comprehensive way, how large a portion of our moral and intellectual nature does it not leave without object and action."*

* Coleridge.

## DUTY TO THE CHURCH.

We give in another part of this sheet an address under the above title by a much respected Presbyter of our Church, which very remarkably concurs with what we had occasion to say last week on the subject of American Churchmanship. Our Reverend friend is appealing more immediately to those "who have heretofore belonged to the Church in any part of the British dominions." There are thousands, nay, tens of thousands, of such in these United States to whom his account will apply, when he says, "I am compelled to believe a change of country has, on the whole, an injurious effect upon the religious character, and frequently the moral habits. How frequently has it been said to me by the sick or dying penitent, 'Oh! how have I neglected my God and Saviour! how have I neglected the Church and her ordinances! When 'at home,' I never was absent from Church; since I have been here, I have never attended at all.'" And the praiseworthy and pious object of his address is to point out to all such what is their duty to the Church, no less than to their families and to themselves. He calls them to that holy communion and fellowship to which they rightfully belong, by reason of their membership in the Anglican Church, with which our own Church, here in this land, is in closest connection: "the Church as it was first established in Great Britain by the labours of St. Paul or of the Bishops in the Apostolical age, which was afterwards re-established and incorporated with the former, especially in England, by St. Austin, and which, at a later period, in the full exercise of its legitimate powers, arose in its might and rejected the many additions of man's device, which had been made both to her doctrine and worship, by the usurped authority of the Bishops of Rome."

Our own Catholicity is thus asserted, and our duty under a sense of it plainly set forth. It is as a branch of that "One Catholic and Apostolic Church" that its obligations are upon us. And with the most commendable concern for the highest interests of those who, coming to this country, have every opportunity of remaining in dutiful relation with their Mother Church, the Reverend gentleman reminds them of their blessed privileges therein, here no less than in their native land, and seeks to gather them in to the true fold. "It is to the Church," he tells them, "to which your fathers from time immemorial have belonged—the old Church—older than either the Roman or the modern sects—the Church in which your parents with pious care caused you to be admitted at your baptism, in whose sublime strains they now, with your relatives and friends, offer up their daily and weekly sacrifice of praise and worship. It is to the claims of this your parent Church, upon you as her children, that I ask your attention." And God grant that he may not ask them in vain!

But the subject is one which has a direct and forcible application to American as well as to English Churchmen. We are all, as Churchmen, "members one of another." It is the same "household of faith." We are all, and that most emphatically, "brethren in Christ." There is an identity, in everything that constitutes a Church, of that which is planted here with that from which it has sprung on the other side of the Atlantic. The Anglican Church, he shows, extended its operations to this country, until, in process of time, and as a necessary consequence of new political relations, the spiritual charge over the Church in the United States was transferred to Bishops and Clergy which the Mother Church first created, and who have perpetuated among us the direct line of succession from the Apostles—a fact which clearly shows, as he well observes, that "as to spiritual matters they are but one Church." And with truth, therefore, does he insist, that the same submission is due to "the spiritual authority of the Chief Pastors from individuals belonging to either Church, resident in the country of the other, whether they be natives of Great Britain residing in the United States, or whether of the United States residing in Great Britain."

The duty to the Church, then, which all this implies, extends to Americans as well as to all others, her children. And in no respect is the discharge of the duty more imperatively called for just now, than as concerns the sense in which they are to regard, and the way in which they are to carry out, their ecclesiastical position. It is not those only who come among us from Europe to whom it is necessary to warn, that "to separate from this one Church is schism"—and to remind, that "in the days of the Apostles it was said to members of the Church, 'Let there be no schism in the Body of Christ,' and that they were to 'mark them that caused divisions (schisms).'" The sin of schism—for a sin it is plainly declared to be—is one, as he very appropriately remarks, "scarcely ever really considered," now-a-days, —"that schism is a sin, and that it is forbidden by the Word of God. Almost every one thinks he has a right to withdraw from the Church, and join any class of schismatics he may choose. But, my friends," he adds, "it is schismatical, and therefore sinful to do so. I am persuaded that of those who forsake the communion of the Church, the greater part do so more from want of information and consideration, than from any design to despise this Apostolical precept." Is it not, therefore, incumbent on the Clergy to furnish such information? And is it not still more urgently their duty to discountenance schism in every way they can, both by word and deed? Duty evidently demands this, of them and of us all—our Duty to the Church. And that there may be a due sense of this duty, and that it may be faithfully discharged, it is essential that the distinctive principles of the Church should be brought out, and made plain, so that her right position may be established, her claims to obedience enforced, and her righteous influences extended. We cannot, under any real consciousness of this duty, do aught to favour the idea that the Church is but a sect, like the other religious bodies by which it is surrounded; and that, therefore, as the world would persuade us, "one *church* is just as good as another." There must be a legitimate Ministry of Apostolical succession: they who profess to be "Ambassadors for Christ" must have their lawful commission from that only authority which He has ordained in His Church, where and by which means the true Christian sacrifice is offered—the Sacraments rightly and duly administered. And on this ground it is that we are told with so much force—"Wait you upon God in His holy Church, to which He hath promised His blessing, and in the use of whose sacred rites and holy Sacraments you will assuredly find given to you His strengthening Spirit." It is, we may depend upon it, a blessed privilege. O let us not slight, let us not annul it, for it is the door of admission to that state where alone true joys are to be found; and happy, therefore, are they who find an entrance there. Not that it is our resting place, but only the way, yet the true way, to those everlasting realms of bliss, where, if we are wise, we will seek to have our portion, whatever may be the toil, whatever the sacrifice. So forcible, so appropriate, are the words of our sweet Poet of the Christian Year:

> "Then onward yet a step, thou hard-won soul;
> Though *in the Church* thou know thy place,
> The mountain farther lies—*there* seek thy goal,
> *There* breathe at large, o'erpast thy dangerous race."

## RIGHT VIEWS OF THE HOLY EUCHARIST.

A pamphlet* has come into our hands, on the subject of Archdeacon Denison's case, which calls for some prominent notice on two grounds,—first, because certain observations and quotations of ours appear to have suggested, in some measure, the author's course of argument; and second, because he seems to have based it on a misapprehension of the same, which we humbly think has led him, and may do others, into error.

Let us remark, however, in the first place, that we are very far from having any, the slightest leaning towards the heretical Roman doctrine of transubstantiation. We believe that, in the language of our XXVIIth Article, it "cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions." But, at the same time, we do most certainly believe, that though there be no *material*, there is yet a *mystical* change—that though *corporeally* He is not, yet *spiritually* He is, in the consecrated elements of the Holy Communion,—that, in the words of Hooker, "our souls and bodies quickened to eternal life are effects the cause whereof is the Person of Christ, His body and blood are the true wellspring out of which this life floweth: so that His body and blood are in that very subject whereunto they minister life, not only by effect or operation, even as the influence of the heavens is in plants, beasts, men, and in everything which they quicken; but also by a far more divine and mystical kind of union which maketh us one with Him, even as He and the Father are one."

However Archdeacon Denison may, by an incautious, perhaps a presumptuous use of words, in an injudicious attempt to explain that manner of the Real Presence which is not to be inquired into, we do not suppose that he meant, for a moment, to impugn the doctrine of the Church of England, of which we undoubtedly and personally know that he is a most dutiful son, and a most faithful minister. But the mode of the exception taken in the pamphlet before us is so *outre*, so incongruous, and altogether so irreconcilable with any *reality* in the celebration of the Holy Sacrament, that it is almost unnecessary to go into the merits of the Archdeacon's case, except in so far as they are incidentally borne upon in what we have to point out.

The pamphlet adduces certain passages of the Fathers, lately given in our columns, to the effect that, "As bread, an earthly thing, receiving the Spirit, who descends upon it at the Invocation, is Eucharist, that is not 'animal,' but 'spiritual' food,"—and that there is in that Eucharist, "the enlivening flesh of the Son of God, the bread that comes from above, the nourishment of immortality, the grace of Truth and Life"—in a word, that it is "the Communion of the Body and Blood of Christ." These are terms, it is true, very liable to be misapplied; and any error of the Archdeacon's may not improbably have crept in by that means. It is in no mere intellectual aspect, however, that they are to be considered. "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." *This* principle it is that must never be forgotten. And in calculating the influences of the "spiritual food," we must separate the believing from the unbelieving heart. Still they are very definite, very emphatic expressions, it must be confessed, in favour of that *real Spiritual Presence* which the Archdeacon contends for, and which the Church Catholic, we believe in our conscience, has ever held—that there is, as indeed there must be, if the administration of the Holy Sacrament be not—which God forbid!—a mockery and a delusion. But then, says the pamphlet, "that he has misapprehended the meaning of the above Fathers—at all events, that he has deviated from the interpretation of them, as given in the English Prayer Book, and that his interpretation is therein defined to be heresy, will appear evident if we consider, that in the formula of that Church there is no invocation of the Spirit on the consecrated bread and wine; and the reason of it must be, that the Council of that Church, at the Reformation, did not believe that the light of antiquity and of Holy Scripture warranted the belief that any change in the natural substances of the bread and wine are effected by invocation." Now here, in the first place, is a complicated error; and one so common, and so mischievous, that we are glad of this opportunity of exposing, and we hope of correcting it. "There is no invocation of the Spirit"—and *therefore* it is heresy to impute any Spiritual Presence in the Holy Eucharist. Then what is the object of the consecration of the elements—and what is the meaning, where is the efficacy of that solemn rite, as a Sacrament? If it has any meaning, if it has any efficacy, there must at least be included therein a separation, a setting apart of the elements of bread and wine from all co-ordinate specimens of the same materials, which are thus *consecrated*, not only as the "outward part or sign" of what the "holy mysteries" to be partaken of are, but as necessarily, in such a case, then and thereby containing "the inward part or thing signified"—that is, "the Body and Blood of Christ," which our Catechism, from which we are quoting, goes on to declare, "are verily and indeed taken and received by the faithful in the Lord's Supper." And is there not Apostolic authority for the conclusion, that the Sentence of Consecration in the English Office, although there be no formal invocation of the Spirit, is sufficient, under Christ's institution, for the sacred and solemn object in view? When St. Paul explains the nature of this Holy Sacrament to the Corinthians, does he not refer to the consecration of the elements as its distinguishing characteristic? "The *cup of blessing which we bless*, is it not the communion of the Blood of Christ? The *bread which we break*, is it not the communion of the Body of Christ?" May we not reasonably infer, that it is the elements *as consecrated* that are here meant? And when our Lord, "the same night in which he was betrayed, took bread, and when he had given thanks, brake it, and gave it to them saying, Take, eat, this is My Body which is given for you, do this in remembrance of Me; and likewise, after supper, He took the cup, and when He had given thanks, gave it to them, saying, Drink ye all of this, for this is My Blood of the New Testament which is given for you, and for many, for the remission of sins, do this, as oft as ye shall drink it, in remembrance of Me,"—did not these memorable, mysterious words refer, not to bread and wine generally, but to that which He then held in His hands, and which He had blessed, and which was then, and thereby, that of which He had before said, and which saying is in force, we may rest assured, to this day, "Except ye eat My Flesh and drink my Blood, ye have no life in you?"

This view were amply confirmed—did it need confirmation—by the concurrent testimony of Holy Fathers of the Church. "Our bread and our cup," says St. Augustin, "is not *any one*, but it is *a mystical one*, which is produced *by a fixed consecration*."* And St. Ambrose says—"*Before* the blessing of the sacred words, *another species* is named; *after* consecration, *the Body* is signified. *Before* consecration, it is called a different thing; *after consecration, it is called Blood*."† And do they not in the English, as we do in our own

* A Vindication of the Archbishop of Canterbury; or, An Apology for the English Church, in not tolerating the errors of Archdeacon Denison. By the Rev. J. O. Stokes, Presbyter of the American Episcopal Church, and Pastor of the Churches of Hunt's Hollow and Nunda, in the Diocese of Western New York.

* St. Augustin, Contra Faustum.
† St. Ambrose de Myst.

Church, proclaim the same solemn and mysterious truth, in all that is done after consecration of the elements by the Priest has been performed? Are they not given to each communicant as "the Body," and "the Blood," not the bread, and the wine? And is it not ordered, that "when all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the Consecrated Elements, covering the same with a fair linen cloth;"* and, moreover, that "if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the church; but the Minister and other communicants shall, immediately after the Blessing, reverently eat and drink the same?"† What use is there, what meaning can there be, in all this solemn reverence, unless some mysterious, spiritual change has been wrought in those elements—in a word, that consecration is the essential characteristic of the Holy Sacrament?

With what fairness, then, can it be said, as this pamphlet says, that "it is plain, as the Council of the English Church pronounces the doctrine of Archdeacon Denison heresy, her judges will condemn him?" The Sacrament in question is "the Sacrament of the Body and Blood of Christ;" that most precious Body and Blood the English Church, in common with our own, distinctly teaches, "are verily and indeed taken and received;" and the elements, "the outward part or sign," become "the inward thing signified"—the "awful mysteries" have "an invisible and supernatural presence," realizing His own gracious assurance, "My Flesh is meat indeed, and My Blood is drink indeed,"—by what is done for them at the Holy Altar,—in the words of the Archdeacon himself, "the outward sign and inward grace being united by consecration." Surely there is no heresy here! For, as Hooker again saith,—and surely he was no heretic,—"It is on all sides plainly confessed, that this Sacrament is a true and a real participation of Christ, who thereby imparteth Himself, even His whole entire Person, *as a mystical Head* unto every soul that receiveth Him, and that every such receiver doth thereby incorporate or unite himself unto Christ as *a mystical member* of Him, yea of them also whom He acknowledgeth to be His own."

A vindication of the Archbishop, then, must be justified on some better ground than what this pamphlet rests it upon, if such vindication is to be of any avail. For our part, we think the Archbishop's conduct can never be justified, whether as respects the desire shown to throw discredit upon a great doctrine of the Church, or the mode he has adopted to give effect to that desire. It is a doctrine from the slighting of which great evil has arisen, frittering away as such slighting does the efficacy of the Sacrament, and making that in many respects a sham which is altogether a solemn reality. So that it was the duty of the Archbishop to have anxiously guarded against increasing so great an evil. Whereas, on the contrary, he has not only himself gone out of his way to favour views which slight it, but has therein aided and abetted those who are opposed to the whole Sacramental system of the Church—nay, to almost everything, indeed, which goes to distinguish our venerable Mother as a veritable branch of the Holy Church Catholic. Sorry, therefore, are we to see an American Presbyter coming forward with such a Vindication. Our hope, however, is that he will not find much sympathy among his Reverend brethren. They may, like Mr. Keble, find it difficult, perhaps impossible, to acquiesce in all Archdeacon Denison's views; but like him they will be of opinion, that if the great question at issue—that of a real spiritual presence—be decreed as untenable in the Anglican Church, "a far more serious question would arise," and one which both here and in England would lower, if not destroy, the claim of the Church to its rightful participation in that Christian Catholicity, without which she is no better than a mere Sect among the people.

* Rubric in the Communion Office. † Ibid.

### THOUGHTS ON CURRENT EVENTS.

Among events of recent occurrence, the thoughts most naturally turn to that in which we have had the most personal interest and the most direct participation. For the writer, that is at present the recent Diocesan Convention of Maryland. It was remarkable as being the largest Convention ever known in the Diocese, and that not only in the sense in which a Convention is the largest at some particular moment during its session. This was the largest at its commencement, at its close, and at almost every intermediate period of its session. It was marked not only by its fulness, but the practical and regular attendance of its members. These things were not the consequence of any excitement. On the contrary, there was an absence of all exciting topics of discussion, and in a great degree of what are called spicy speeches. The Convention, upon the whole, was another example to be added to the many which have occurred of the prevalence of a pacific and conciliatory spirit in the councils of the Church. We have long ago, through another organ, announced our conviction that this spirit could only prevail to the extent to which it has prevailed, through the healing influences of the Holy Ghost. This conviction is strengthened by striking facts of the continual progress which the pacific spirit seems to be making. In fact, were the same spirit of forbearance, which is manifested in almost every Convention that meets, adopted in our Church papers and in the social intercourse of private life, there would be an improvement in the tone and temper of our Church which would leave very little on those points to be desired.

The minds of the members of the Convention seemed to be chiefly directed to two subjects, which are at this moment undoubtedly the most important that are before the Church. These are the support of Parochial Clergy, and that of missions to carry the Church to the masses. In both these things it must be admitted that Maryland is very much behind her duty. The thorough ventilation which both subjects have received during the late Convention will, it is hoped, lead to an improvement in both. As far as relates to missions, several reports were presented, which indicated something like a waking up of the Church on that subject. The Canon which was passed in 1853, for the maintenance and extension of religious worship and instruction, was only a modification of one which was passed in 1850. Both had remained in the greater portion of the Diocese a mere dead letter. In 1852, there had been a movement in the City of Baltimore, the experience derived from which led to the modifications of 1853. The reports made to the present Convention showed movements in several parts of the Diocese; among them, some of those in which such events were least to be expected; in others, the present promise is far beyond what had been anticipated. The whole gives reason to hope that under the blessing of Him, "without whom nothing is strong, nothing is holy," the Canon is going to work out a system of missions such as it was designed to produce, and thereby bestow upon the Diocese of Maryland blessings which cannot be too highly estimated.

In the other matter, of the support of the Parochial Clergy, there has been as yet no movement, or rather there was none before the meeting of the Convention. That body did little more than adopt means for attracting the attention of the laity to the subject. What more it did was to provide a treasurer, to receive contributions in aid of really feeble parishes, to be distributed by a committee of three, the Bishop and two laymen. It was one instance of the change which has come over the character of our Church bodies, that while the committee which reported the scheme was composed chiefly, if not entirely, of members of the majority of the Convention, they nominated, as the laymen to be joined with the Bishop in the administration of the fund, two gentlemen, whose theological and ecclesiastical opinions were well known to be those of the minority. They would both have been unanimously elected, had not one of them thought fit to decline the office. It is to be hoped that these proceedings will lead to a change in the matter of clerical support, which is one that has been more neglected, to the just reproach of the Church, in Maryland than any other, except the equally important one of missions within the diocese.

There was but little of what is usually called legislation. The only Canon which was adopted was one providing for an accurate view of the state of the Church, which provided for the appointment of a select committee on the subject, to publish a summary of the parochial reports in the journal of the Convention by which they may be appointed, and report measures, if necessary, at the next Convention. This relieves the Standing Committee from a duty which experience had shown would not be advantageously performed by them during the session of the Convention.

Several notices of motions were given for next session. Two of these related to the Constitution of the Diocese, and the composition of the Standing Committee. One was for the introduction of the lay element into the Committee, according to the practice of all the dioceses, with two or three exceptions. We confess that we have hitherto preferred the ancient practice of our native diocese, our preference being founded chiefly on theory. From what we have heard of the working in other dioceses, we incline to believe that the weight of the practical argument is rather in favour of the change. The other was to introduce into the Committee the principle of rotation in office. Of this we cannot at present approve. Under the existing constitution, which gives to the Committee the power of filling vacancies, combined with the old Maryland practice of selecting those who are in office, there was danger of the Committee becoming a self-elected body, and even of its degenerating into a clique. For the vacancies would most frequently occur when the Convention was not in session. But we cannot consider it advisable to compel the Convention to make a change, when the Committee may happen to be composed of the very best men in the Diocese.

The third notice of motion related to a division of the Diocese, a pleasing indication of the growth of the opinion in favour of small dioceses, which we consider the greatest want of the American Church, and one the supply of which will more than anything else tend to the removal of all others.

These motions will afford abundant matter for amicable discussion at the Convention of 1856. May they be taken up in the spirit which was so plainly indicated on the late occasion.

The statistics reported to the Convention showed an amount of labour performed by the Bishop far larger than his most intimate friends supposed that he either had performed or could perform. The spiritual growth of the Diocese, so far as it can be tested by statistics, was greater than in any former year. H. D. E.

*Baltimore*, June 4, 1855.

The Memorial.—The Commission of Bishops, appointed on the Memorial of the Rev. Dr. Muhlenburg and others, have been in session, we understand, recently in Philadelphia. A large number of communications was received from Bishops and Clergymen (some of them English), and also from Lay members of our Communion. Answers to the *Questions* which were put forth by the Commission, some ten months since, came in also, and were carefully read and arranged. These answers emanated from every part of our country, and from persons representing every shade of opinion. They indicate a depth of conviction and a unanimity of feeling on many of the subjects raised by these questions which could hardly have been anticipated, and which seem to promise for our Church an era of greater zeal, and of much more earnest and enlightened devotion to her proper work.

Some relaxation in our present Liturgical practices—securing in some cases more brevity; in others, a more perfect adaptation, but leaving the beauty and integrity of the Prayer Book unimpaired—such relaxation is in these communications so generally called for, we understand, that it will doubtless receive the gravest consideration. We have no reason to apprehend that it will be altogether denied. On separating, the members determined, we are told, to mature each his views within the next twelve months, and to submit them in writing to the consideration of his associates. They will thus be prepared for the final adoption of such views and recommendations as are to be embodied in their Report. In the mean time, it is to be hoped that all members of the Church, who desire to have their views considered by the Commission, will communicate them in writing without delay to the Chairman, Bishop Otey, Memphis, Tenn., or to the Secretary, the Rev. Daniel Kendig, Chester, Penn.

The Rev. Dr. Johnson having found himself compelled to retire from the office of Secretary, Mr. Kendig, who had previously acted as Assistant Secretary, was chosen to succeed him.

The Rt. Rev. the Assistant Bishop of Connecticut was not present at the meeting.

Fancy Fair at Hoboken.—For the purpose of augmenting the fund for building a parsonage in connection with St. Paul's, Hoboken, it is intended, it will be seen, to hold a fair and festival in the basement of the church next Wednesday and Thursday.

We understand that the Sermon preached by the Rev. W. H. N. Stewart, Rector of Grace Church, Newark, before the Convention of New Jersey, is about to be published by request of the Bishop, and numbers of the Clergy and Laity who heard it. As it bears upon the great question of the day—the Memorial—a large edition will be published at a low rate. Copies may be had by addressing Messrs. Pudney & Russell, 79 John street, at 12½ cents apiece, or 12 for $1. Any surplus will be devoted to the missions of the Diocese.

The Germans in Hoboken.—We understand that, from the number of German Protestants now residing in Hoboken, there is a good opening for a church for them in that city; at present, these Germans are almost destitute of the means of grace.

Death of an American Surgeon in the Russian Service.—Dr. Courtenay S. King died a few weeks since at Kertch, in Russia, where he had been stationed as a member of the medical staff attached to the Russian army of defence in the Crimea. Dr. King was a native of Charleston, S. C., which had been his residence until the opening of the past year. After a preparatory education, feeling a strong inclination for the medical profession, he was matriculated in the medical college of that city, where he graduated at the commencement of 1852, and remained in connection with it, for one year, as an assistant in the anatomical rooms. With the view of improving himself by the advantages afforded at the medical schools of Europe, in January, 1854, he embarked for that purpose, and spent several months in Paris. While walking the hospitals there, Dr. King, with several others, was induced to join the Russian medical staff in the Eastern war. He immediately proceeded to the scene of his appointed duties, and was thereafter faithfully and unshrinkingly devoted to the post he had undertaken. Dr. King was the second son of Col. W. S. King, and had nearly completed his 24th year.

Among the recent graduates from the Eclectic Medical Institute, Cincinnati, are the names of four females.

### NOTES AND COMMENTS.

How Ignorance may be Bliss.—The "Reformed Dutch Church," it seems, have been orthodox without knowing it. But in these liberal and enlightened days, the present generation, of course, are wiser than either their own fathers, or the Apostolic Fathers of the Christian Church. For the Schenectady Classis of the said Church, we find, passed the following resolution at their recent meeting:

*Resolved*, That the form for the administration of baptism in our Liturgy, teaches baptismal regeneration; that such a doctrine is contrary to the Bible, and the other standards of the Church, and is subversive of the interests of true religion; and that the General Synod be respectfully requested to order the erasure of the error.

What a discovery to have made all at once in this nineteenth century! In a "Reformed Church," too—*par excellence*—its Liturgy all this while to have been teaching "baptismal regeneration," and only now its having come to light that "such a doctrine is contrary to the Bible, and the standards of the Church, and is subversive of the interests of true religion!" What have they been about, the founders of this "Reformed Dutch Church," to have incurred such a shocking imputation? Could *they* have been capable of *reforming* a Church who could ordain what would teach that which is "contrary to the Bible?" *Mirabile dictu!* Too wonderful, may it not be, to tell of those who were so well versed in the truths of the Bible, as they who set themselves up as Reformers of the Church undoubtedly were. And not less wonderful, assuredly, to tell that for so many, many ages, this "Reformed Dutch Church" should have been guilty of such anti-Scriptural teaching, and its long succession of learned and pious Divines not be aware of it! Yet may not, after all, the oracles of this middle of the nineteenth century be themselves mistaken? Are they sure that they are really wiser than their teachers? "Wiser in their generation," we dare say they are. But may not the question be, what *is* their generation—what are its superior qualifications to those of their Fathers? More worldly-wise no doubt they are—for this is peculiarly the age of worldly wisdom; but are they more heavenly-wise? Is their walk with God so much closer than that of their fathers, that they have received illuminations of His Spirit far beyond them? We respectfully suggest to them, to ask themselves these questions, as in the sight of God. "Where ignorance is bliss," they say, "it is folly to be wise." But let us be quite sure about the *bliss*, before we presume upon the *folly!*

A Bishop's Resignation.—Under this head, a Presbyterian journal, alluding to the resignation of the Bishop of Illinois, says he "has signified his intention of throwing up his charge, for the very singular reason, that 'he is not adapted to the present social and moral condition of the West!'"—somewhat impertinently adding, "Would it not have been more in keeping with the office and duties of a Bishop, to have remained and endeavoured to improve that exceptionable condition of the people?" Now this is not only a most meddlesome, but a most inconsistent remark. "More in keeping with the office and duties of a Bishop!" Then, if there be "office and duties" of the Episcopacy which require to have Christian watchfulness, and tending, and improving, in connection therewith—why do they, the sects, oppose and ignore such an order in the Church? Why do they—or many of them—make it an excuse for their schism? If a Bishop can "improve" an "exceptionable condition of the people"—if it is an office which affords favourable opportunities for so doing—is not such a fact, coupled with that of its being of Apostolic appointment, quite sufficient to demonstrate how wholly without excuse are those who wilfully cause divisions, where unity is so essential, on the plea that Episcopacy is neither a divine institution nor a Christian expedient? "Out of thine own mouth will I condemn thee!" And does not this sectarian journalist stand self-condemned, by what he has so officiously, so saucily taken upon him to say?

Perversions.—A newspaper organ of one of the "Evangelical" sects impudently remarks—"The transition from High Churchism to Romanism is by no means a difficult feat." How one who doubtless holds both in equal abhorrence, and is on that account, in all probability, among others, utterly ignorant of both, can know anything about it, we should like very much to understand; for he gives his decision with all the confidence of personal experience, and all the assurance of personal knowledge. We rather think, however, that he might be much better qualified to tell us whether "the transition from" sectarianism to anythingarianism, and from this to infidelity, was not a much less difficult feat. The transition in the one case, however unhappy and full of delusion, is by no means so fatal as in the other. A transition to Romanism, bad though it be, is not a repudiation of Christianity; but a transition to infidelity is. The former may hazard salvation by Jesus Christ, but the latter puts salvation utterly out of the question. We hear a great deal about "going over to the Church of Rome"—the solitary cases which so lamentably occur are trumpeted forth from one end of the earth to the other; but we are never informed of the goings-over to the Church of Belial, which are constantly occurring in the ranks of the sects. The half-way house, we all know, is Socinianism—the popular semi-infidelity of the day; and how many of those who sneer at the Church, though pretending to be Evangelical, are tainted with that fatal heresy, it is impossible to say, though it may be feared their name is legion. But there is no safety or security, as a stopping place for them there. They have slid down the worst half of the descent towards infidelity, and the other half, we are inclined to think, is a much less "difficult feat." We wish there could only be a return of the number of those who within, say the last ten years, have made the transition from one phase of latitudinarianism into another until they have lapsed, some into the semi-infidelity of the Socinians, and others into the downright infidelity of the Free-thinkers. We are persuaded it would show, that they are as ten thousand to a unit in comparison with those who have, from our ranks, "gone over to the Church of Rome."

Union.—The *Episcopal Recorder* thus speaks to the *Calendar*:—

It may be the lot of the future, as it has been of the past, for Pennsylvania,—for the whole South, beginning with Virginia, and passing through South Carolina and Georgia, scarcely stopping at the Mississippi,—to stand with hands locked and hearts closely beating together with Connecticut around the altar of our beloved Church, while she is beset by those who would destroy her foundations. May the days of union soon come again, even though it require peril without to recall them! For ourselves, when we remember that while we may differ from our Connecticut brethren with regard to the relations of our Church to outside communions, we agree with them in making her the chief object of love and of loyalty on earth, we cannot but believe that the time may yet come when those who are thus united in fact may become so in form. And if the remarkable course of our most eccentric contemporary of New York has no other good effect, it will at least have this.

Now this "most eccentric contemporary," be it known, is the *Churchman*: how deserved the *soubriquet*, it is not, of course, for us to say. But our "remarkable course" is this—that we seek, humbly yet honestly, to uphold the Church in her true character, to set forth her principles in all their integrity. Thus by deeds, not by words only, *we* at least strive to make her "the chief object of love and loyalty on earth." But can one say this who is in the habit of invalidating her Catholic and Apostolic principles, as our contemporary so unhappily and so perversely is? Who are "those who would destroy her foundations?" Are they not those who are either themselves forever sapping and mining them with all sorts of heterodoxies, not to say heresies, or making common cause with those who do so? The Church has distinctive principles—principles, that is, which distinguish her as a true branch of the One Catholic and Apostolic Church in which Churchmen profess their belief, and which distinguish her also from the sects around her, which are all, more or less, in antagonism against her—in a word, her adversary. And can there possibly be either "love or loyalty" to the Church, where there is, or is attempted to be, a fraternization with that adversary? We cannot believe it. And if we are "eccentric" for acting on that belief, all we can say is, that we are proud of our eccentricity.

*For The Churchman.*

### LEARNED PHRASES.

"So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?"—1 *Cor.* xiv. 9.

'Tis true, O man, by dint of toil and pain,
Thou canst much knowledge, much of wisdom gain,
If, as a child, thou first be duly led
Through common paths, and then with trusting tread
Pass on to hidden stores, and con them o'er,—
Nor resting here 'neath shades of classic lore,
Still travel on, e'en to the birth of Time,
Familiar grow with every race and clime,
Trace and retrace thy steps, till all the way
Be gilded as by Memory's genial ray,
To test thy powers,—and with a vision keen
Pierce by thy faith the trackless, far unseen,
The mighty host of witnesses survey,
And gliding on through realms of upper day,
Look on the depths of what archangels know,
And thence, how little man can learn below;
There awed, and still, bow down before the throne
Of Heaven's greatness, and thy weakness own.
One lesson more, with chastened temper meet,
Go sit thee down and learn at Jesus' feet:—
So now to thee the fountain lies unsealed,
The height of human wisdom stands revealed.

Aye, much of honour, much of reverence due
To you, ye blest of earth, ye happy chosen few!
Hard have ye toiled to gain your treasured store,
Well may ye use the precious golden ore!
Still, I have noted this: those who have most,
The least of knowledge, least of wisdom boast.
Such, simple language use, pure, chaste, and good,
By great men prized, by all men understood;
Recondite phrases spurn, nor seek to speak
In "unknown tongues" of Latin, Hebrew, Greek—
Pearls though they be, to us all useless flung,
Asking the diamond light of mother tongue.
Pure English give, with vigorous life intense,
Spiced with a little, plain, good common sense.

Eliza Grilley.

*Branford, Conn.*

### Sacred Art.

We have received a number of *Schnorr's Bibel in Bildern*, published at Leipzig, Germany. This is a series of illustrations in wood, of the historic scenes in the Bible, from one of the greatest of German masters, whose name is sufficient to waken by its mention the enthusiasm of any of his own countrymen versed in Idealistic Art, and who is unexcelled in wealth of imagery in drawing and grouping of human figures, and in expression of passions, sentiments, and thoughts. A public gallery has been erected for the originals; in the plates which are being issued, the early pastoral life of nations is chiefly passing before us; the type throughout is essentially Germanic, but this, by its pervading character and expressiveness, gives additional value to the copies, and confirms their truthfulness. One of the most beautiful of these scenes is that of Mary Magdalen not finding the Saviour at the tomb. All that of human grief can be expressed, is in her countenance, heightening her beauty, giving a new charm to her dignity, and new virtue to her love; while one of the watching, winged angels seated on the tomb, by a look and gesture partaking more of Heaven even than her own, becomes her consoler; his companion, looking onward with unchanging countenance, and reposeful form, has something of severity in his unchanged expression, that even anticipates the teaching of Him whom she supposed to be the gardener, and who stands, waiting the moment she shall lift up her eyes, beside the rocky entrance—"He has risen as He said." Scenes thus depicted make more luminous the Bible words; we become witnesses of the scenes described, and sharers in their spirit. The importer is C. F. Guenther, of 14 North William st., and the price of each successive number puts it within the reach of all.

### Short Popular Services.

[The following suggestions of the *English Churchman* have an equally forcible application to our own case:]

While yielding to none in anxiety to preserve the existing Formularies of the English Church, we cannot shut our eyes to the need of some additional Services, and of some modification of the present laws, whereby greater facilities may be given for using portions of the Prayer Book, under special circumstances, with the sanction of the Bishop of the Diocese. As we have before urged, something may be done in this way without calling in the aid of the legislative authorities, in Church and State, by whom the present Prayer Book, and the Act of Uniformity, have been enacted. It behooves us to use the facilities we have, before we attempt, or at least while we are attempting, to procure greater. Without deciding upon the legal question involved, there is precedent, practice, or analogy, to sanction the Bishop and Clergy in the separate or combined use of the following—on any day of the week, and at any hour of the day, except that Morning Prayer must be said before noon, and Evening Prayer after noon:—

1. Morning Prayer.
2. Ante Communion Office (without Administration) as far as the beginning, or the end, of the Offertory.
4. Post Communion Office (with Administration) beginning at the Offertory.
5. Entire Communion Office, with Administration.
6. The Commination Office.
7. Sermons, Addresses, or Lectures, (from ten to forty minutes) with all or any of the foregoing.
8. One or two Prayers, or Thanksgivings (from the Prayer Book) before and after any Sermon or Lecture.
9. Singing, (in addition to any of the foregoing Services) *e. g.*, one or more Metrical Psalms or Hymns; Chanting one or more prose Psalms, Canticles, or Hymns: "Anthems" (occasionally).

To these Services we might add, for special occasions, the Office of Churching of Women, which does not necessarily involve the use of any other Office, nor is it limited to any time, and which might possibly be made the means of drawing a considerable number of men and women to Church. There might be singing, chanting, and a sermon with it.

In looking over this list, deliberately and thoughtfully, with a view to discover all the expansion and variety which it suggests and admits, we think that most persons will confess that we have already much more liberty than we have availed ourselves of for making our Services more attractive to those large, and varying, classes of persons whom we have, as yet, only partially succeeded in interesting and edifying.

The English Education Bills.—There are three Education Bills now prominent before the British people, all adopting, more or less modifiedly, religion as an element in their schemes. One of them is described as "giving scope to several religions, with a clear preference to the National Church, but practically throwing doubt on the truth and reality of all;" another adopting the religious element to the extent of the letter of Holy Scripture; by the third, the schools are to be secularized, or under the care of different denominations. It appears that this plan of secularization, based on the diversities that exist, and appealing to the passions and prejudices of men, is meeting with more and more favour: it tends plainly to the separation of religion from national acts, of Church from State; it speaks out plainly, though, to quote the language of a Churchman, "the members of the Church had much rather consent to the practical disuse of religion, than adopt, on theory, any form of secularism." The true order and conditions of a successful and religious education will doubtless, in time, be understood; a troubling of the waters ever precedes the action of the healing Spirit, and men in the very conflict of diverse views may reach nearer to a conscientious conviction of what is truth, than such as, paying no regard to the elements of action around them, content themselves, in reposeful security, on what may be in the abstract right, but needs its proper presentation and practical application to produce its influence on society.

Population of the World's Dead.—The average of human birth per second, since the birth of Christ to this time, is about 815, which gives 32,000 000,000; and after deducting the present supposed population of the world, (960,000,000.) leaves the number of thirty-one thousand and forty millions that have gone down to the grave—giving death and the grave the victory over the living to the number of thirty thousand and eight millions. Of this the number in the grave had died—by war, about nine thousand millions; by famine and pestilence, seven thousand nine hundred and thirty millions; by martyrdom, five hundred millions; by intoxicating drinks, five hundred and eighty millions; natural or otherwise, thirteen thousand millions.


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## COMMUNICATIONS.

### ONE WORD MORE ON THE NEW ROMAN DOGMA.

*To the Editor of the Churchman:*

SIR:—It was not to provoke or stimulate a controversy, but rather to allay and check the violence of an existing one, that prompted last week's brief communication on the New Roman Dogma. In calling forth so many able words from you, Mr. Editor, showing the practical worthlessness and mischief of the controversy, its success was more immediate and ample than hope had expected. There are some who have stereotyped in their own minds, as the universal premise of all their reasoning, "What Rome says is necessarily false, all she does is absolutely wrong." Upon such your arguments will have as little effect as snow-flakes on the ocean. Not only is the discussion practically useless; it is dangerous. The wisest and most honest disputants, in the excitement and heat of theological controversy, are sometimes betrayed into unwise and imprudent expressions. In their polemic zeal they hazard assertions and occupy positions which their cooler thought shows to be unnecessary, and even untenable. Now, when in their earnestness to rebuke Rome, our Clergy positively affirm that the Blessed Virgin was born with original sin, they assert an unnecessary proposition. This was sought to be suggested by the inquiry which was put in the previous communication, and which seems to have been slightly misunderstood. Is this, we ask, the *doctrine* of the Anglican Church, just as its opposite is the doctrine of the Roman Church, or is it but the *opinion* of an individual clergyman on a moot question in theology? Is he in his official capacity of teacher laying down the Church's doctrine, or is it but the expression of his ideas upon a matter on which the Church has not passed its decision? The inquiry is an important one. For if it is a matter *of doctrine* with the Anglican Church, then with due deference I reassert the position, that it is equally culpable with the Roman Church. It is equally culpable in this—in limiting the field where different opinions may be honestly entertained, and in forcing a new dogma at this age upon the Church. It was not a part of the Faith once delivered, either that the Blessed Virgin was with or without the imperfection of nature caused by the first transgression; that her will was corrupted or uncorrupted; in perfect harmony with the Creator, as in the paradisaic man, or with the imperfect construction of fallen humanity. It was a matter unessential to salvation, and not so clearly revealed in Scripture as to enable the Church to say whether it was so or no. She abstained from deciding the question, and left it as an unessential matter upon which differences of opinion were allowable. Has the Anglican Church undertaken to make a decree upon a matter which neither the Fathers in their wisdom nor the Council of Trent in its presumption dared to settle? Has it undertaken to say, as a matter of doctrine, what no Council in any age of the world has ever affirmed? Can we no longer hold the ancient faith, that it was a matter of individual opinion, but must we elect between the Roman doctrine and the Anglican doctrine—either that she was sinless on the one hand, or sinful on the other?

If then, we say, the Anglican Church has made a *doctrine* on the subject, it has done precisely what the Roman Church is guilty of. But it is obvious that such is not our view of the subject. We consider that the question stands as it did before the Reformation, a matter of private opinion upon which there is no decree of the Church. You suggest that we have employed absurd sophistry and perverse ratiocination in the further statement made, that if it was a doctrine of the Anglican Church, that Church must have set the example of introducing at this age new dogmas. If we have been guilty of a petitio principii, we are perfectly willing to acknowledge it. "Why," it is said, "if the Roman dogma be a new dogma, as it is admitted, the opposite of it must have *first*," &c. The fallacy of which objection lies in this: in assuming that one of these two doctrines must have been the teaching of the Church. There is another alternative which we have suggested. Either the opposite must first have been the established tenet, or the Church may have wisely considered that it was not expedient to make it a matter of doctrine.

From what has been said, it is we think clear that the Anglican Church does not declare as its doctrine that the Blessed Virgin was born with the stain of original sin. Those of her Clergy who have so asserted have, in the heat of controversy, mistaken their own opinions for the doctrine of the Church. Now let us not be misunderstood. We utter not the slightest word of reproach against them. We make no complaint, bring no accusation. God forbid that we should ever sift a brother's phrases, honestly intended, to discover flaws in his teaching. Language is an imperfect vehicle of thought; and who would wish to pick a sermon to pieces, comma by comma, semicolon by semicolon, as a lawyer would an indictment. But we call attention to it for a grave, practical reason. It presents a singular and remarkable phenomenon. It is one of those significant things which, in the history of nations and great parties, give to the watchful observer as by a flash of light an insight into the hidden philosophy of their development. Sermon after sermon has been delivered and published. They have all inculcated the sinfulness of Mary's estate. In their official capacity, clergymen have laid it down as a matter of faith, and not a voice has been raised in remonstrance. The Church teachers, preaching from their pulpits, have been advocating the adoption of their own views of an open question, and not one has ventured to take the other side. A doctrine not to be found, either in the Thirty-nine Articles or the Creeds, has been taught, and not one has noticed the fact. Whence this singular unanimity and this deathless silence? Is the Church being Protestantized, or is it yet Catholic? Seeing that one view has been advocated, suppose some Presbyter should publicly espouse the other. What would be the consequence? Why, but three or four years ago, in Massachusetts, a Presbyter, in a practical discourse on the duties of parents, incidentally alluded to Mary as the "sinless parent of a sinless child," and what was the consequence? All the engines of Episcopal power were brought to bear upon him—he was tried for heresy—he was accused of teaching the doctrine of the Immaculate Conception—he was subjected to three or four trials running over some three years, entailing heavy expenses on one little able to bear them—his church was broken up, and his people scattered. At last, on some equally absurd charge, he was condemned—a sentence was pronounced unknown to the Church. For the love he bears the Church, he will not seek his legal redress in the courts of law. Patiently, though suffering much, he waits till the assembling of the General Convention. The House of Delegates refused even to receive his petition or to hear it read. What a sad commentary upon our Church! Let us not be too proud to learn something from it. If anything is anti-Roman, one may preach it with impunity. The Athanasian Creed does not always go unspared. There are more than you are aware of, Mr. Editor, who have saturated themselves with the principle—What Rome says is necessarily false, all she does is absolutely wrong. Let us leave Rome to take care of herself—convincing men of the errors of Popery, does not teach them how to be better men. If the Church is being Protestantized, no wonder she cannot do the work of the Catholic Church. He who is wise may discern herein something of the real cause why the Church does not do her work—what it is that cripples her energies, and why she presents the sad spectacle of a people complaining of the weariness of services which they attend but one day out of seven, and a Clergy in want of a comfortable support, and clamouring for increase of pay.

CAM.

[We cannot altogether assent to the position, that because the Anglican Church did not make either the dogma in question or its opposite an established tenet, she therefore held no opinion whatever upon the subject. A doctrine may be implied, as well as taught. A principle may be so much a matter of course as to need no formal expression. And, certainly, there is everything in the standards of the Anglican Church to favour this view in the case before us. In other respects we agree with much that our correspondent here says; but, at the same time, it is impossible to be too cautious how we give countenance to anything that *emanates* from Rome, who has so generally, if not a sinister object in view, one at least in which the interests of "pure religion and undefiled" are to be sacrificed to her own. Too often, we know, it has happened, and is still happening, that from unreasonable prejudice, things lawful and right, and pious and profitable withal, in themselves, are discarded *because* they prevail in that corrupt Church. Puritanism has ever acted upon this prejudice, and does so still. This is most unwise, as it is certainly most inconsistent. Let us take no note of Rome, save to guard against her wiles. Her dogmas, be they what they may, can have no influence with us, if we only, whether Clergy or Laity, are faithful to our duty as Protestant Churchmen.—ED. OF THE CHURCHMAN.]

### OUR CHURCH SERVICES.

*To the Editor of the Churchman:*

SIR:—All agree with the "Memorialists" that the present arrangement of our Services is defective—that the performance of two or three Services as *one* is not only burdensome to the flesh, but also a great hindrance to devotion. Now, I would ask, if this is generally felt and known, why does it continue? It certainly was never meant that the Morning Prayer, Litany, and Communion Service should be said together. Wheatly says of the Litany, "In King Edward's and Queen Elizabeth's time, it seems it was used as preparatory to the second Service, (*i. e., the Communion Service.*) For by their injunctions, it was ordered that *immediately before High Mass, or the time of communion of the Sacrament, the Priests and others of the quire should kneel in the midst of the Church, and sing or say, plainly and distinctly, the Litany which is set forth in English, with all the Suffrages following.* And even long afterwards it was the custom in several churches *to toll a bell* whilst the Litany was reading, to give notice to the people that the Communion Service was coming on. And indeed till the last review, the Litany was designed to be a distinct Service by itself, and to be used some time after the Morning Prayer was over; as may be gathered from the Rubric before the commination in all the old Common Prayer Books, which orders that after *Morning Prayer, the people being called together by the ringing of a bell, and assembled in the Church, the English Litany shall be said after the accustomed manner.*" One church in this city preserves this ancient custom, and none will deny that there is a peculiar solemnity in thus preceding the *real* and *solemn* Service of the day by the humble and lowly Litany.

A number of objections to our present system are suggested, but I shall merely mention two or three. There are now, *besides* the Psalter, four portions of Scripture read—properly there should be two at each Service—the first and second Lessons in the Morning Service, and the Epistle and Gospel in the Communion Service. At present, the Communion (or rather, sad to say, the Ante-Communion) Service comes in as a supplement to the Morning Prayer, when it ought to be the chief crowning Service of the day. It should be regarded as THE Service, (Liturgia,) but it is merely considered something to be got over before that chief of all events, the Sermon, and as it is vulgarly called "*the Commandments.*"

Again, the usual time for saying this compound Service is about half-past ten, A. M. Now the "third Collect," (which is read about *eleven*,) says, that God "*has safely brought us to the beginning of this day*," and then goes on to pray that we may be defended in the same. Really, I should say, Mr. Editor, that *eleven o'clock*—almost noon—was a pretty late "*beginning*," and that we were very tardy in asking then for defence and protection. But, it is objected, that it is impossible to have Morning Prayer at an early hour, because there would not be a congregation; it is certainly true that Church people are sadly inclined to sloth in these go-ahead times, but still I think a congregation might be obtained without much difficulty. Nearly every church in New York (with the exception of a *very fashionable* one in Broadway) has a Sunday school, which is always opened with some form of devotions—many of them modelled after the Morning Prayer. The Superintendent of the school generally addresses the children at some time during the morning. Now, why cannot the scholars assemble in the church at half-past eight, or quarter of nine o'clock, and *there* join in the Morning Prayer of the Church, and listen to a short address of five or ten minutes from the *ordained* Clergyman of the Parish?

Any one who has had the charge of children during our *long* Morning Service, will see at once the advantage of this arrangement. The younger children could return home after school, without remaining to hear a sermon which they could not understand, and which would only weary them; and their restlessness would neither annoy others nor disturb the worship of God.

Besides, there are a number of persons who are obliged to remain at home during the forenoon, who could thus attend the *Morning Service.*

Is not such a plan feasible? Will no one try it?

W. F. B.

*For The Churchman.*

### OUR DEPENDENCE UPON GOD.

Among the bad qualities of the heart, that of ingratitude has our especial aversion. We cannot bear to see it exhibited, either towards ourselves or others. Accordingly he who, in return for benefits bestowed, has no acknowledgments to make, is justly censured: and if people turn away from him when he may again stand in need of assistance, it is deemed a very proper punishment for his former misconduct.

A reason why the sin of ingratitude is visited with particular severity, is because there is no excuse for its commission. On the contrary, it seems repugnant to nature to treat a benefactor with indifference or contempt. Even among brute creatures we expect to find, in some degree, a recognition of our kindness; and often we are impressed with the idea, that all they want is language to declare that they *are thoughtful* for every attention they receive at our hands.

Yet in the conduct of man there is here a strange inconsistency. He wishes his bestowal of benefits to be properly appreciated. He cannot bear the thought of suffering the sting of ingratitude by one whom he has befriended; while the idea of any ingratitude on his part never seems to enter his mind, when he is well aware that every day he is the recipient of countless blessings without making any due return, or thinking even of their source. He exhibits less thankfulness for a thousand acts of kindness from his Maker than he expects from his fellow man for a single one which he confers. And not only this, but he often shows a disposition to ignore Him altogether, as if he would in this way ease his conscience for his indifference of duty towards his first and greatest Benefactor. But after all, there is nothing gained by this course.

Life is so full of changes—sorrows follow so fast on joys, and disappointments so often annihilate our fondest hopes—that without a constant remembrance of our dependence upon God, we can have no enduring peace and happiness. It is in vain to suppose that, while we exhibit towards Him only ingratitude for His goodness, we can derive any profit. In the experience of us all, there come times when the need of His support and favour is urgently felt. But unless we rest upon Him in prosperity, why may we hope in adversity to be cheered by His comforting presence. It is only as we feel continually our dependence, that we can render Him that service which is His due, and retain His love and favour.

Our present life has narrow bounds. At best it lasts but a little while, and shortening day by day, we soon pass away from among the living and are forgotten. It can never satisfy the longings of the soul for rest and happiness. Even if it were not overshadowed by dark clouds, it is too brief to afford us the enjoyment which we seek. Decay is written on everything around us, and we ourselves know not but that our next step may lead directly to the tomb.

In a condition such as this there can be no real contentment, unless we have a steadfast hope in the all-protecting arm of Providence. With this hope we may pass joyfully through life, without fearing any of the dangers with which we are encompassed. But losing sight of our Maker, and trusting in ourselves for support in the time of trial, we must sooner or later realize our weakness and the folly of our conduct. From the cradle to the grave, we are dependent upon the bounty of God, and all that we have and enjoy is an evidence of His goodness. If we would think of this, as we should, we would be more ready to show forth our gratitude, and we would have no disposition *to deny* our indebtedness to One who is so watchful of our welfare. Always feeling and acknowledging our dependence, we would be always prepared for the reverses of life, and no forebodings of evil could disturb our minds in prosperity, and no adversities, however great, prostrate us utterly beneath their power.

O. B. W.

*New York*, May 31, 1855.

### Duty to the Church.

AN ADDRESS TO THOSE PERSONS RESIDING IN BROOKLYN AND ITS VICINITY, WHO HAVE HERETOFORE BELONGED TO THE CHURCH IN ANY PART OF THE BRITISH DOMINIONS.

This city having been and at present being the residence of many of you for whom this address is intended; and having for the last thirty years discharged (however imperfectly) the duties of Rector of St. John's and St. Michael's Churches; I have had a great opportunity to observe the varied effect which a change of country and residence produces upon the religious character and habits. Called upon as I am, and have been most frequently, to visit the sick and afflicted, and to perform the last rites of the Church, I can but become familiar with the state of religion as it exists among every class of people. In very many cases it has been my happiness to become acquainted with both families and individuals, now resident here, who have uniformly and constantly attended upon "the word and ministry" of the Church; who have continued in the same regular habits of worship which they practised "at home," and who have thus remained in "the Apostles' fellowship and doctrine," and have "grown in grace, and increased in knowledge and in virtue."

It grieves me, however, to say, and I trust I shall not be considered less your friend for saying so, that I am compelled to believe a change of country has, on the whole, an injurious effect upon the religious character and frequently the moral habits. How frequently has it been said to me by the sick or dying penitent, "Oh! how have I neglected my God and Saviour! how have I neglected the Church and her ordinances! When 'at home,' I never was absent from Church; since I have been here, I have never attended at all." This is not the language of a solitary individual; it is language that is repeated time and again. When I have been called to perform the occasional offices of the Church, such as funerals, or marriages, or baptism of children, I have found persons who it was evident had been educated in the Church and accustomed to its services, by the manner in which they joined in its responsive parts. Of such I have frequently made the inquiry, where they attended Church? In a vast many instances, I have been answered, "*Since I have been in this country*, I have never attended Church at all—'at home,' I never was absent."

I think, my friends, that those of you who have not neglected your duty in the particular above referred to in this address, must have been convinced from your own observation, that it is true of great numbers, and especially of younger persons, and those who are employed among the commercial and labouring classes, there is great inattention to the Church and means of grace. I know you will not impute to me any other motives in making this declaration, than the desire to promote your own temporal and eternal good, if in this address I attempt to lay before you, as the result of my own reflections and observation, some of the *causes* to which this declension may be imputed, and to suggest some *remedies*, which, if adopted, would go far to obviate this acknowledged evil.

There can be no doubt but the breaking up of family and domestic and social relations, almost universally effected by a change of country, is attended with injurious effects. You have left your family circle, your father's house, your mother's care, your brethren and kindred with whom you took sweet counsel, your parish Church, your pastor, who perhaps admitted you by baptism into the fold of Christ, and by whom you have been taught the rudiments of religion. You are comparatively among strangers: those restraints which at home kept you from irregularity, if not vice, are no longer binding. Some of you may have fallen into the society of the dishonest, the prodigal, the abandoned; if not, you perhaps found your first acquaintances much like yourselves, loosed from the restraints of their family and parochial circle. It would be marvellous, if under all such untoward circumstances you had retained all your regular habits and devout practices.

I think it is for want of information and proper consideration, that many fall off from their religious character. "At home," most of you belonged to the Church established in the British Empire. Observe, I do not say to the Established Church *of*, but *in* the British Empire. I do not wish to call you to remember the Church which you left, especially in England and Ireland as connected with the State, and as identified, perhaps, to the personal knowledge of many of you, with many vexations and troublesome questions and disputes arising out of that connection; but the Church as it was first established in Great Britain by the labours of St. Paul or of the Bishops in the Apostolical age, which was afterwards re-established and incorporated with the former, especially in England, by St. Austin, and which, at a later period, in the full exercise of its legitimate powers, arose in its might and rejected the many additions of man's device, which had been made both to her doctrine and worship, by the usurped authority of the Bishops of Rome. It is to the Church established *in this sense*, the Church to which your fathers from time immemorial have belonged—the old Church—older than either the Roman or the modern sects—the Church in which your parents with pious care caused you to be admitted at your baptism, in whose sublime strains they now, with your relatives and friends, offer up their daily and weekly sacrifice of praise and worship. It is to the claims of this your parent Church, upon you as her children, that I ask your attention.

The history of the earlier measures adopted by the Church in England to plant a branch of her own vine in these then colonies in America, is exceedingly interesting; but it is principally to the fact that the Bishops of the Church of England, after the separation of these States from the mother country, consecrated Bishops and committed to their charge the congregations and individual Christians, who had before been spiritually subjected to them, that I wish to call your attention.* This was done with all due regularity, and by this means the Bishops and Clergy of the Church in America are the successors of the Bishops in Great Britain, and all are in a direct line of succession from St. Austin, if not, as is possible, from the Bishops of England in the first century. The fact that the spiritual charge over the Church in the United States was thus transferred, shows that as to spiritual matters they are but one Church. The same submission, therefore, is due to the spiritual authority of the Chief Pastors from individuals belonging to either Church, resident in the country of the other, whether they be natives of Great Britain residing in the United States, or whether of the United States residing in Great Britain. At about the same time that this regular Apostolical succession was obtained, the Liturgy of the Church was adopted to the form of government established here, and some other alterations were made, not affecting the mode or order of public worship. The Thirty-nine Articles, and the Book of Homilies, were received as containing Scriptural doctrines and prescribing Christian duties.

Thus the Church in this country is one with the Church to which you belonged before you came here, as to discipline, doctrine and practice. She has the same claim to your regard, to your obedience, and to your submission, that the Church in England had. To separate from this one Church was schism there, is schism here. In the days of the Apostles it was said to members of the Church, "Let there be no schism in the body of Christ," and they were to "mark them that caused divisions (schisms)." It is, however, now scarcely ever really considered that schism is a sin, and that it is forbidden by the word of God. Almost every one thinks he has a right to withdraw from the Church and join any class of schismatics he may choose. But, my friends, it is schismatical, and therefore sinful to do so. I am persuaded that of those who forsake the communion of the Church, the greater part do so more from want of information and consideration, than from any design to despise this Apostolical precept.*

* A most invaluable History of the Protestant Episcopal Church in America was published by Bishop Wilberforce, of Oxford, England, a few years ago, and was republished by Stanford & Swords, New York, where it may be had. It ought to be in the hands of every individual who desires to obtain a knowledge of the connection of the Church in America with that in England, and is indispensable to every Sunday School Library.

It is for want of information, or at least consideration of these facts, that many of you think that here one Church is called a *sect*, in the same sense as another, because no one is established by law. On your first arrival here, you did not ask for the Church—the Church of your fathers; you delayed to do your duty and transfer your spiritual allegiance. Thus an inroad was made upon your religious habits, and in too many instances you have never returned to them. What wonder, then, that those who have neglected the ordinances of the Church, "despised the holy Sabbaths," and in some instances have even disused the reception of the Holy Sacrifice of the altar, upon which they once feasted; what wonder if such as these (and, alas! they are too many) are in a state of spiritual death—"dead while they live." What wonder, that when temporal death stares them in the face, and they know they are about to go into the presence of an offended God, that the recollection of their neglect of Him and their duty should add a bitter pang to the accusations of a guilty conscience! Such is the fact. It is, my friends, to save you, into whose hands this address may fall, and who know that your case has been here described, from the stings of such a conscience at such an hour, as well as from the eternal displeasure of offended Majesty, that I entreat you now to "think of these things."

I know that, in many instances, direct means are used to effect your estrangement from the Church. I will mention a few of them:—Your prejudices against some of the abuses which have grown up in England (and which many there lament) in consequence of the connection of Church and State, are appealed to. You are asked, will you here continue to be attached to a Church, which "at home" compels every one to contribute to its support; which upholds so many lordly Bishops, and rich and indolent clergy? This kind of talk is most common; and by such appeals to prejudice, the attempt is often successfully made to induce our weaker brethren to stray from the rightful fold. But what have these abuses which have crept into the Established Church *of* England, to do with her as a member of Christ's Body. These abuses do not change the character of the truths which she teaches, or the validity of the Sacraments which her ministers dispense. They do not exist in the Church *here*, if they do *there*. If you have experienced any evils on account of the connection of the Church and State, you ought to be thankful that *here* they cannot again occur.

You are told that you cannot go to church here unless you hire a pew, and that you and your families would not be accommodated if you were to make the attempt. I am aware that a difference of practice in regard to the manner of supporting the Clergy prevails here from that which exists "at home." There, the Clergy and Church being supported by Government, it is, or ought to be so, that every one has a seat in church. But that seat is not without charge, only it is paid for by tax, collected by the officers of State. Here you are entirely exempt from this as a tax; you pay for the support of the Gospel Ministry, either what you voluntarily agree to do, or what you are charged as a rent for your seat. Though from necessity the support for the Minister is thus ordinarily obtained, there are few churches in which sittings cannot be gratuitously obtained by application at the door. I do not believe an instance can be pointed out, where a person or a family has been compelled to leave the communion, and absent themselves from the services of the Church, for want of seats, if they have made any exertion to obtain one; but I do know that many have done so because they *were told* that the effort would be fruitless.†

Another very common and very effectual method used to draw you away from your Church, will be found in the unceasing efforts of sectarian *Sabbath* School visitors, to induce you to place your children under their charge. They tell you that the *Sabbath* School cause is a good one—that the children are only taught what is good—there is no sectarianism—it is perhaps a "Union School;" you are pleased with this show of kindness and attention, and you consent, without thinking of the consequences, to send your children. In this school they are introduced to a method of worship new to them—they hear many crude and heretical doctrines—they are taken to the meeting-house or chapel, and soon forget the Church at whose altar you yourself dedicated them to the Lord, and where you promised that they should be instructed in the Catechism, and order and doctrines of the Church, and "brought to the Bishop to be confirmed by him." By and by, you accompany your children on the Lord's Day, and after a little time you find yourself, without ever intending to be so, indeed dissenters from your Church, and violating your most express and covenant engagements. I am sure this is the case of many families, resident at present in this city.‡

Others of you have been drawn away from the Church, by the enticements held out to go and hear some roving, popular, sectarian, revival preacher. It is said it can do no harm to go and hear. If you refuse, you are said to be bigoted. You have acquiesced. Perhaps you have become temporarily excited—carried away for the time by some new doctrine or new device, and in an unguarded moment have handed in your name as a candidate for admission into this sectarian society. Some of you may have done this without thinking how you have, by so doing, trampled under foot the Church of Christ, and cut yourselves off from that holy fellowship into which, at your baptism, you were introduced. By heeding such like schemes and advice, many of you have been drawn away from the Church, and for a while have been induced to "walk with dissent." After a while the novelty of this wears away; you have forgotten your Mother; your early habits have been broken up, you have adopted nothing substantial, and fall away into the hands of the destroyer. "I speak what I do know, and testify what I have seen."—(John iii. 2.) These are some of the causes of the spiritual and religious declension which we so much lament to see prevalent.

Will you permit me to offer a few considerations, with a kind regard for your own eternal interests, as to the remedy of these acknowledged evils. Let every one of you, whether you be single or the head of a family, if you have heretofore, since you have been in this country, neglected the duties of religion, at once inquire for the "old Church;" inquire for some clergyman to whom is committed the cure of souls; make known to him your whole case, whether it be that of a backslider or a despiser of the Church; ask the privilege to become one of his flock, and leave your name with him. Let it be your business at once to commence attendance on the Public Prayers and Service of the Church. Go to your regular church, and, with your family, (if you have one,) be known to your clergyman and to society as a consistent Churchman. If you have children, take them to a Sunday School where the Catechism of the Church, and the forms of the Church, and the doctrines of the Church, are taught, and where no strange practices are in use, or *new* doctrines taught, and thus redeem your "vows unto the Lord." In this way, you will continue your connection with a legitimate ministry, of Apostolical succession; you will go where the true Christian sacrifice is offered, and the Sacraments duly and lawfully administered. Permit not yourselves to be drawn aside by the persuasions of those who would strive to make you believe that "one church is as good as another;" of those who cry, "Lo! he is here, and lo! he is there; go not after them." Wait you upon God in His holy Church, to which He hath promised His blessing, and in the use of whose sacred rites and holy Sacraments you will assuredly find given to you His strengthening Spirit. The Holy Spirit is the animating principle of the Church, the Body of Christ. Whatever others may desire to be, or whatever they may represent themselves to be, they do not belong to that Church from which they have separated, and to which belong the promises. How can you expect the blessed influences of the Holy Spirit to be shed abroad in your hearts, when you repudiate the Church of Christ in which you have been baptized, or confirmed, or received the blessed Sacrament of the Body and Blood of Christ, as the case may be, because some poor deluded schismatic has told you he has found out a better way, and you have been weak enough to be led from your steadfastness. I entreat you, most affectionately, my friends, who have been drawn away from your Church either by the enticements of the world, the flesh, or the devil, to stop and think of the account you must give in the great day, for "doing despite to the spirit of grace," or living without God in the world. The day most assuredly will come when you must account to God for all the "deeds done in the body," for all your violations of the positive commands of Christ, and for your rejection of those great privileges which were vouchsafed to you at your baptism, and which you forfeit when you leave the communion of the Church, through whose ministry they were pledged and conveyed to you. My friends, you have an especial duty to perform to those who come here from time to time from your mother country; take them by the hand, lead them to the Church of their fathers, caution them against neglect of religious duty, to beware of "seducing spirits," and let such see, by your example and practice, that you are in "the old paths." Look especially after youth, and engage them at once in the service of God, before habits of spiritual indolence are formed. Remember that Christ established his Church, and has continued it in the world, for the "perfecting of the saints," and that by the means offered you, through the Holy Ghost shed abroad in it, you may secure the eternal salvation of your souls; out of it, you have no promise of aid. We pray you, then, as God hath appointed, *in His Church*, seek for the graces of penitence and obedience, and strive to discharge every "work of faith and labour of love," and you shall find rest to your souls.

EVAN M. JOHNSON,
Rector of St. Michael's Church, Brooklyn.

*Easter Monday*, A. D. 1855.

* SCHISM.—John Wesley advises the members of the Church to "beware of schism, of making a rent in the Church of Christ;" what he means by the Church of Christ, plainly appears from a letter of his (vol. x., page 232). "I would take some pains to recover any one from error, or to reconcile him to *our* Church—I mean to the Church of England; from which I do not separate, and I (probably) never shall. The little church, which I occasionally mentioned at Holy Mount, is that wherein *I read prayers*, I preach, I administer *the Sacrament every Sunday* when I am in London." "To separate ourselves from a body of living Christians with whom we were before united, is a *grievous breach of the law of love.*" Vol. iii., page 384.

† In St. Michael's Church, of which the author is Rector, there are no pews, and the seats are free. The church is supported by the weekly and quarterly collections and by the voluntary contributions of the attendants.

‡ I have been told that in order to deter persons ignorant of our customs from bringing their children to Holy Baptism, as they were wont to do "at home," they have been told that the fee for Baptism was exorbitantly high. I have never known a charge of any kind made or demanded by any clergyman of the Church in this country.

### Juvenile Criminals.

This subject continues to occupy earnest attention in England. One of her Majesty's Inspectors of Schools (W. G. Symmons, B. A.) in a lecture lately before the Society of Arts, said that with a view of solving the question, what punishment was most desirable for the class in question, the author had resorted to the plan of consulting the boys themselves. With two exceptions every witness declared that flogging did not deter from the commission of crime, and that sharp, short, solitary confinement was what they most dreaded. From an investigation of the whole question, he had been led to the following conclusions:

1. That the generality of reformatory institutions which neither punish nor imprison offenders must be more or less defective in discipline, and so indulgent to the tastes of the inmates as to answer few of the behests of public justice, while they afford direct inducements to the commission of crime, of which there is already practical experience.

2. That no general measure as a substitute for the present system of punishing juvenile crime will do justice either to society or to the offender, which does not provide a due prefatory period of punishment for the offences of which they are convicted, to be apportioned to the antecedents, character, and criminality of the recipient, and which the Act of 17 and 18 Victoria, cap. 80, entirely fails to do.

3. That this punishment should at first consist of entirely separate confinement more or less prolonged, and more or less accompanied by means of mental occupation, according to the nature of his offence and the disposition of the child, to be shortened at the discretion of the officers of the institution.

4. That there should be, in all cases of grave offences, gradations of penal discipline, the latter stage attended by school instruction and short intervals of recreation and exercise in companionship, preparatory to the greater liberty of the purely reformatory sections.

5. That the subsequent discipline should consist of systematized instructional and compulsory labour, chiefly in spade husbandry and useful trades, and that the labour should be as hard as may comport with health, together with plain and very practical instruction for at least two hours daily in elementary knowledge.

6. That religious instruction and reformatory influences should be sedulously brought to bear on the prisoners during the whole of their terms, by the services and close personal ministry of Clergymen whose hearts are in the work, assisted by laymen in a lower rank of life, more nearly approaching to that of the prisoners themselves, and having a real sympathy with them, who should be specially trained for the purpose, and qualified to secure their confidence and affection.

7. That the power of detention should extend over the whole period of the sentence, subject to its suspension, and the restoration of the offender to liberty, at the pleasure of the Secretary of the Home Department, on the recommendation of the Governor. Short sentences are, however, usually worse than useless.

8. That any continuous misconduct should be punished by a return to either stage of the penal wards, as occasion might require, and a proportionate prolongation of the original sentence.

9. That signal good conduct and reformation should be rewarded by the occasional enjoyment of liberty, under proper regulations and other privileges, preparatory to its entire restoration.

10. That it would be advisable, in the first instance, to establish fifteen institutions experimentally, in the most populous counties, accommodating an aggregate of 5,000 offenders. And

11. That the penal and reformatory stages should be combined in the same institution.

DRAWINGS BY THE ROYAL FAMILY OF ENGLAND.—These drawings, lately exhibited in the Exhibition in London, in aid of the Patriotic Fund, are thus described:

They are really clever. "The Battle Field," by the Princess Royal, a water-colour drawing, has feeling and character in it. The subject is of the order of "stories that might be true." A soldier lies extended on the ground, dead; his head resting in the lap of a weeping girl. The sun has set, evening gathers in, and the tone of the composition harmonizes well with the incident. The most talented drawing is that of the Princess Helena. It is a "Girl Asleep," in pencil, finished up with chalk. The artist is but nine years of age, and, we are told, has never had the advantage of a drawing master. If so, this production gives evidence of the possession of striking talent. In the same style, pencil heightened with crayons, is "Prayer," by the Princess Alice, simple and pretty. Both the Prince of Wales and Prince Alfred contribute pen-and-ink sketches. The heir of England has "A Knight," capitally drawn, and his Royal brother bodies forth his conception of the *personnel* of "The Prince of Wales, afterwards Henry Vth." All the drawings are duly attested by the autographs of the Royal Artists. All are round and bold, smacking of the schoolmaster; yet there is sufficient diversity in them to enable the chirographist to make a bold guess at the character of those who may be hereafter destined to wield the sceptre of their kingdoms. The sum of £200 has, we learn, been offered for the Princess Royal's work, and £25 each for those of the other artists.

GOVERNING PRINCIPLES OF RELIGION.—Those who cry down moral honesty, cry down that which is a great part of religion—my duty toward God, and my duty toward man. What care I to see a man run after a sermon, if he cozen and cheat as soon as he comes home? On the other side, morality must not be without religion; for if so, it may change, as I see convenience. Religion must govern it. He that has not religion to govern his morality, is not a dram better than my mastiff dog; so long as you stroke and please him, and do not pinch him, he will play with you as fairly as may be. He is a very good moral mastiff; but if you hurt him, he will fly in your face, and tear out your throat.—*John Selden.*

THE further we advance in knowledge, the more simplicity shall we discover in those primary rules that regulate all the apparently endless, complicated, and multiform operations of the Godhead. As merciful in His restrictions as in His bounties, He sees, at one glance, the whole relations of things, and has prescribed unto Himself one eternal and immutable principle of action, that of producing the highest ultimate happiness by the best possible means.

*For The Churchman.*

**HER BIRTHDAY.**

I rose at dawn—and, looking forth, I said,
"This sky of cloud and gloom
Will chill the buds of Hope, if she has had
A promise of their bloom;

"And for Thought's birthday garland there will be
But tangled sea-weeds, wet
With the salt tears of bitter memory
From oceans of regret!"

But when the day advanced, and the soft wind
Brought sunlight's glad relief,
I said, "May she in earth's fresh beauty find
A spell to check her grief.

"So few the years that rest upon her head—
So brief has been her care—
So soft the shadow Time as yet has laid
Upon her golden hair—

"That, spite of early sorrow unforgot,
Her heart must now be glad,
Because the many blessings of her lot
Prevail o'er what is sad.

"And she, perchance, will read in Nature's face
More than my voice can tell,
How God in mercy and in faithfulness
Works out His blessed will,—

"And she will look upon the glassy wave,
Low murmuring on the shore,
And of the loved who found an ocean grave
Think *bitterly* no more,—

"But when the beauteous day that marked her birth
Is lost in quiet even,
Will bless the sunlight that refreshed the earth,
And drew her hopes to Heaven."

L. E. D'B.

## FOR THE YOUNG.

### THE FORTUNATE REPROOF.

A very respectable man in a learned profession had a son, to whom he wished to give the best education possible, and whose character he had studied with the utmost attention from his earliest years, nourishing with care his numerous good qualities, cultivating his talents, and gently correcting the faults which usually accompany genius and sensibility. At the age of fifteen the youth had made an uncommon progress in his studies, and his father, who intended him for his own profession, flattered himself that his own celebrity would be augmented by that of his son. The young man attended his college regularly every day, but always returned at night to the house of his father, where he used to sup with the family, and enliven that social hour by the acuteness of his remarks and the brilliancy of his wit. Gaming was the predominant vice of the town where he lived, and it happened that in the way to the college was a billiard-table, which proved very attractive to many young people of that neighbourhood. Several times in passing by, Louis had cast a wistful eye at this place of amusement; he felt a great desire to join in the diversion, but he recollected the particular aversion his father had to all sorts of gaming, and pursued his way; but the oftener he passed, the stronger became his wishes to join the party, and at length, in an unlucky hour, he was tempted to forget his father's precepts and his own good resolutions. This occurred at a most critical time; for a public examination was to take place very soon, and all the young lads who had any hopes of being distinguished were studying with particular attention: Louis was among this number; and the opinion entertained of his talents by his tutors and parents was such, that they expected the highest honours would fall to his lot on this interesting occasion. Unfortunately, it was at this moment that he was seized with the spirit of gaming, and instead of devoting his days to his studies, he spent half his time in the billiard-room. His tutor was much surprised at his negligence, and began to fear that he had lost that ambition which had hitherto urged him to make such progress. At length, three days before the examination was to take place, a friend of his father's, passing by, perceived the unworthy manner in which the ingenious youth was occupied, and after remonstrating first in gentle and then in severe terms, at last went so far as to threaten to inform his father of his conduct. This roused the indignation of Louis; and treating his threats with the utmost contempt, he continued his pursuit with such ardour, that after losing all his money, he was stripped of his watch, shoe-buckles, and knee-buckles. He then returned home very much ashamed of himself, recollecting how just had been the reproofs of his father's friend, and still hoping that he should be able to conceal his misconduct from that father whom he so highly reverenced. As it was later than usual when he reached his house, he flattered himself that he might escape to his room without being observed, and either find some excuse for not appearing at supper, or contrive by proper arrangements to conceal his losses. However, unluckily his father was standing at the door when he arrived, and asked where he had been so late, to which he made some sort of muttering reply, and wrapping his coat round him, endeavoured to pass up to his room: but his father stopped him; and after asking several questions about his studies, which extremely embarrassed him, as he had not been at his college that whole day, told him that supper had been some time on the table, and desired him to join the party who had already sat down. After making several excuses, and saying he had no appetite (which was perfectly true), he succeeded in escaping to his room, where, after locking his door, he threw himself on the bed, a prey to the most melancholy reflections. He thought of the folly of his conduct, of the time he had misspent, and the probability of his losing the expected premiums; which would be a still greater mortification to his parents than to himself. He sincerely repented of what he had done, and resolved that he would work day and night, to endeavour to gain those honours which he had scarcely a hope of attaining, as the examination was to take place in two days. However, he got up at the first dawn of morning, and continued at his book, (scarcely allowing himself a moment to eat his breakfast,) until the hour for going to college, when he hastened to his tutor's apartments, taking care to turn his head the other way as he passed the fatal billiard-room. He attempted to make some awkward excuse for his absence, but his master did not appear curious on the subject, and he pursued his studies all day with the greatest diligence. Being conscious of having done everything in his power to make amends for his misconduct, he returned home in much better spirits than the night before, but by no means as cheerful as usual; for he was oppressed by the fear of his worthy father's discovering how ill he had behaved, and also by the dread of being disgraced at the examination: for Louis was an ambitious youth, and would have considered it a disgrace to have failed of meriting those distinctions which a knowledge of his talents had led his friends and teachers to expect. As soon as supper was over, he hastened to his room, intending to sit up at his studies as long as he could keep his eyes open; but on approaching his table, how was he astonished to see his watch, his buckles, and a purse, containing at least as much as he had lost in his visits to the billiard-room! You may imagine what his feelings must have been on this occasion. He was too much ashamed and overcome by this new instance of paternal kindness (which at the same time he felt as the strongest reproof), to mention the matter to his father. His heart felt so truly grateful, that he had no words to express his thanks, and the delicacy of both parties was such that they never spoke on the subject after; but Louis was for ever cured of his propensity to gaming, a vice to which his ardent temper, and the example of his associates, would have rendered him particularly liable. I should not forget to tell you, that the youth's exertions were crowned with success; he carried off all the first prizes, and fulfilled the most sanguine expectations of his friends.—*Stories of Old Daniel.*

NOTHING is so difficult as the apparent ease of a clear and flowing style; those graces which, from their presumed facility, encourage all to attempt an imitation of them, are usually the most inimitable.

### Changes in the Prayer Book.

The Prayer Book not only contains the doctrine of the Church, but is the great means of promulgating and preserving that doctrine. If an unlimited permission were given every clergyman to omit any portion of the services at his pleasure, the promulgation and preservation of the doctrine might be in danger. It has been well said, that whatever is left to discretion, is also left to indiscretion. It is a notorious fact, that there are clergymen who undervalue one side of the Church's teachings. It is equally notorious, that among these there are a few who desire the alteration of the Prayer Book, by way of omitting certain passages which teach the doctrines which they undervalue more plainly than they desire that they should be taught. Is it conceivable, that these men should not omit those passages, if the law of the Church permitted them so to do? What would be the consequence? In the first place, those doctrines of the Church, which they undervalued, would be kept from the hearing of their congregations; the very people who, it would be most desirable, should be acquainted with them. The ministers, themselves, would be less and less disposed to value them, as the fact, that they are the doctrines of the Church, was removed more and more out of their sight. Of course, they would not preach them. Their people would then lose sight of them altogether, and perhaps, nay probably, come to disbelieve them. Clergymen who overvalued the same doctrines, or only accepted them at their just value, would be very particular not to omit the passages in which they are taught.

One great use of a prescribed form of prayer is to preserve an uniform teaching throughout the Ecclesiastical community which has adopted the form. The absence of such a form leaves the instruction of the people entirely in the hands of the individual minister. He composes the sermons which his people hear, and the public devotions in which they join, and recommends the books which they read. It is impossible not to expect, that which experience shows always to occur, that under such a system every minister would be a little pope to his own congregation. Now this power of omitting portions of the service, exercised as it would be, would be a long stride in the same direction. The prayers and the sermons would be in perfect unison with each other, and, no doubt, with the books which the rector would recommend. But they would no longer be in harmony with the Prayer Book. One side of the twofold doctrine of the Church would be in danger of being forgotten.

Further, the reading, or not reading, of particular passages would soon become tests of party. They would be plain tests, easily understood by laymen and laywomen, and sure to be abundantly acted upon and talked about by the latter, to the no small increase of party spirit. Now if a clergyman accidentally, or otherwise, omits a portion of the service and any one objects, his friends will inquire what is the ground of objection. The answer is a plain one: "The Church requires it to be read." Take away that answer and the substitute will be, because it teaches such or such a doctrine. Then the doctrine comes up for discussion. Why should it be taught? Because it is the doctrine of the Church. But if it be the doctrine of the Church, why does she leave the teaching of it to the discretion of the minister? It is plain, that if she attached much importance to it, she would take care that it should be taught to her members. The Church will, in fact, have under such a state of things no teaching at all, except that in the Articles. But these are never read in the hearing of the people. They do not bind the people, and are really to them no teaching.

Some idea may be formed of the effect of this permission to omit, upon party and party spirit, by recollecting the state of things in this, and we suppose, in other dioceses, twenty years ago; at that time, there was a difference of opinion about the interpretation of some rubrics in the Communion Office. One side contended, that they required the reading of that which is popularly called the Ante-Communion Office, upon all Sundays and holy days. The other maintained, that it might be dispensed with whenever there was a sermon. The result was, that the reading the Ante-Communion Service became the shibboleth of one party, as the not reading it was that of the other. We are just getting out of this evil; let us be cautious how we introduce a greater.

But if the permission to omit is not to extend to every portion of the Prayer Book, to what portions is it to extend? It is manifest that they will be put on lower ground than those the omission of which is not to be allowable. The attempt to fix upon them will involve all the shock to party feelings and private predilections which is involved in a direct attempt to alter the Prayer Book. So far as it goes, it will also involve all the evils of a general permission to omit. The only difference would be, that the license to omit might not extend to the favourite passages of either school. But the case of the Ante-Communion Service, which we have mentioned, shows that the bare fact of omitting or not omitting may become a party badge irrespective of doctrine. There would be nothing surprising to us if the reading the whole service without any omissions, should become a test of Churchmanship, and the making large omissions a test of a liberal and Evangelical spirit.

The only sort of changes in the Prayer Book which remain, are new services for special occasions, compiled from the existing materials. We hold, for the reasons which we have assigned, that it is necessary to continue the services, as they are, on the ordinary occasions for which they were designed. This, of course, will not interfere with any existing privileges. For instance, it will still be lawful to unite the Morning Service, the Litany, and the Communion Office, into one service, or to separate them into two or three. But there are occasions on which new services might be desirable. The committee appointed by the Convocation of the Province of Canterbury have enumerated several; perhaps more than are absolutely required.

Where service is held three times a day in one building and for the same congregation, it is desirable that there should be a third service. This might be modified from the Evening Service. It would require very little more than a new Table of Lessons or a discretion in the choice of Lessons. The existing permission to use a selection seems to render any provision on the subject of the Psalter unnecessary. There are two canticles provided in the Evening Service, after each lesson, to be used at the discretion of the Minister, so that there can be no need of repetition in that department. This, with the use, once a day, of the Nicene Creed, would allow a variety of services, which would afford all the requisite difference between the Afternoon and Evening Services. It would be quite as great as that which exists between those for the Morning and Evening, except in the matter of the Lessons.

Dr. Muhlenburg seems to complain of the sameness of the canticles throughout the year. He would have them to vary with the various seasons, something after the manner of the Breviary. To this, if it were a new question, it might be difficult to find an objection, except we should adopt that of the Church of England to the ancient services. She tells us, "That the number and hardness of the rules called the *Pie*, and the manifold changes of the Service, was the cause, that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read than to read it when it was found out."*

It was doubtless in order to obviate these inconveniences, that our mother Church has adopted what many persons may think the other extreme of great simplicity in her services. It is very possible that she may have gone too far, and that a greater variety may be desirable. But it is a very grave question whether the advantages to be gained by the introduction of a greater variety, are not more than counterbalanced by the dangers which we have pointed out as connected with changes in the Prayer Book. It is true that the addition of a few canticles, all taken from the Holy Scriptures, is not likely to alarm party spirit so directly as changes in those parts of the service, which being of human origin, may be suspected of being dictated by undue bias in one or the other direction. But there still remains the vague apprehension, that when you have once began to change, you know not when or where you may stop. Gentlemen who are in favour of such changes, may reply with the question, "Are we never to revise the Prayer Book?" They will in their turn quote the English Preface, and tell us that, "the particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, and so acknowledged, it is but reasonable that upon weighty and important considerations according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of authority should from time to time seem either necessary or expedient;" we should reply that we entirely concurred in the opinions expressed in the quotation, and that we hoped that the day would come when the American Prayer Book might be revised; we cannot say we hope to see that day. But the present is a period of too much division, too much party spirit, and too much party jealousy, to render it safe for us to speak of alterations. We fear that it is not in this generation that a juncture will arrive in which the Church will be sufficiently united and calm for such a work. The reception of the Memorial itself is, we think, conclusive upon this question.

Again, it must be remembered that one of the great schools of the Church does not at all go along with the idea of special days and seasons. Its members tolerate them, just so far as the existing laws of the Church compel them so to do; but they do not like them. They do not observe them more than they can possibly help; and they are not slow in treating any especial favour of them as a party badge. It is not probable that they would acquiesce in any change in the canticles, designed to bring them out more distinctly. To make such a change without their hearty concurrence, even were it possible, would probably give occasion to "sundry circumstances," which might easily turn out to be "more and greater than the evils that were intended to be remedied by such changes."

There remains then, as we have already said, only the expedient of setting out special services for special occasions. There was introduced into the last General Convention a canon intended to provide for this case, which, we think, passed the House of Deputies, and was lost in the House of Bishops. The debates on that canon brought out the ideas of men of experience. One gentleman who officiates to a coloured congregation, the larger part of whom cannot attend in the morning, desired a change in the lessons, so that he might have sometimes an opportunity of reading to them a chapter from the Gospels in the afternoon. Other gentlemen seemed to think that the chief change wanted, was a permission to omit the responsive portions of the service when there were no persons present to make them. To others, the responsive portions of the service appeared the most important.

The result of the whole seemed to be, that what was wanted, was a liberty to change the services "according to the diversity of countries, times, and men's manners." Doubtless, there would be advantages in the power of so doing. But such a power, in individual ministers, is hardly consistent with the principle of a set form of prayer. Under the operation of such a privilege, the Prayer Book would become a mere directory. The project of a canon, to which we have referred, was framed with a view to this difficulty. It was intended to restore to the Bishops a part of their ancient power of prescribing the services within their respective dioceses. To this it was objected, that the result would be that in each diocese there would be two Prayer Books. One, the same which is common to the whole Church; the other a smaller one, peculiar to the diocese, and perhaps diverse from that in use in any other diocese. The view of the subject presented grave difficulties. More especially, when it was reflected that bishops, like presbyters, belong to different schools, and that in no diocese do all the presbyters belong to the same school with the Bishop. This seemed to open the canon to the same objections which we have already urged, against a permission to presbyters to abridge the services at their discretion. It is also liable to this additional one, that it gave to the bishops a power of imposing upon their presbyters a form of prayer, of which they might not entirely approve.

The subject is one too extensive and diversified for the General Convention itself to settle its details. There are a variety of occasions on which such services are desirable. To ascertain the precise number, and define them, would be a task of some difficulty. Then to complete, discuss, and adopt a service for each of these occasions, would be still more difficult. If it were attempted to do all this during the session, it would last longer than either clergy or laity would be willing to stay. There has not, hitherto, been much encouragement for placing such matters in the hands of a committee, to act during the recess. We are afraid that that course would be found impracticable.

Yet we are profoundly convinced that some such arrangements are desirable. Believing that shorter services would, on many occasions, be found useful, we desire that the difficulties which we see in the way of providing for them, should be removed. But we do not feel ourselves competent to the task. We have done the next best thing; we have stated them. Let the gentlemen who have signed the memorial, or others who agree with them, find some mode of obviating these difficulties. The Exposition points out what is desirable; but its excellent author does not seem to have been aware of the difficulties in the way of carrying those things into practical operation.

The conclusions to which we have come are these. No change in the Prayer Book, by addition or omission, is admissible. No indiscriminate permission of abridgment is admissible. Shorter services for particular occasions are in themselves admissible; but there are practical difficulties in the way which we should like to see removed. An additional Table of Lessons, to be used at any third service which may take place on the same day for the same congregation, is actually wanted.

There remains but to say a few words on the proposed liberty of free prayer. We have no fondness for this mode of devotion, and so far as we are personally concerned would never be willing to join in it. But there are different opinions and different feelings on the subject, for which allowances may be made. We do not see any insuperable objection to permission for such prayer being granted, provided sufficient guarantees are found that it shall not lead to mutilations of the services.—*The True Catholic for June.*

*Preface to the Common Prayer Book of the Church of England, in that part headed "Concerning the Services of the Church," at the close of the second paragraph.

PERSEVERANCE.—Mirabeau said of Robespierre, "That man will succeed in his undertaking, for he believes every word he says."—It is remarkable, on scanning history, to find what great works have been accomplished by the indomitable perseverance of single individuals. To a man of the right stamp, setting out to achieve an object with the determination, "I will accomplish it," all obstacles seem as chaff before the wind. When a man is in earnest, and knows what he is about, his work is half done.

THE death of Judas is as strong a confirmation of Christianity as the life of Paul.

## HEBDOMADARY.

SUNDAY, June 10.—*First Sunday after Trinity.*—Hitherto the Church has set before us the great doctrines of Christianity concerning our Lord, from Advent to Ascension Day; concerning the Holy Ghost, at Whitsuntide; concerning the ever blessed Trinity, on Trinity Sunday. Now, from Trinity Sunday till the return of Advent, the Church strives to prepare us for the second coming of our Lord by such instructions and such prayers, as may enable us, having received the Holy Spirit, "to bring forth the fruits of the Spirit."

MONDAY, June 11.—*St. Barnabas, A. M.*—St. Barnabas was born at Cyprus; and was descended of the tribe of Levi. His parents, who were rich and pious, sent him to Jerusalem, and committed him to the care of Gamaliel, a great doctor of the law, at whose feet he was brought up, together with St. Paul. The proper name of this Apostle was Joses; to which the Apostles added that of Barnabas, implying him to be a son of consolation, from his skill in comforting troubled consciences, or from the consolation which he administered to the poor by the sale of his property for their relief. It is uncertain what became of St. Barnabas, after he separated from St. Paul and went to Cyprus. It is supposed he suffered martyrdom at Salamis, where it is said he was stoned by the Jews.

### A BIRD AT SUNSET.

Wild bird, that wingest wide the glimmering moors,
Whither, by belts of yellowing woods away?
What pausing sunset thy wild heart allures
Deep into dying day?

Would that my heart, on wings like thine, could pass
Where stars their light in rosy regions lose—
A happy shadow o'er the warm brown grass,
Falling with falling dews!

Hast thou, like me, some true-love of thine own,
In fairy lands beyond the utmost seas;
Who there, unsolaced, yearns for thee alone,
And sings to silent trees?

O tell that woodbird that the summer grieves,
And the suns darken and the days grow cold;
And, tell her, love will fade with fading leaves,
And cease in common mould.

Fly from the winter of the world to her!
Fly, happy bird! I follow in thy flight,
Till thou art lost o'er yonder fringe of fir
In baths of crimson light.

My love is dying far away from me.
She sits and saddens in the fading west.
For her I mourn all day, and pine to be
At night upon her breast.

—*From Poems by Owen Meredith, just published.*

### The Ceremonies of the Church.

It is obvious that the ceremonial rites of our Church are principally in the hands of the Clergy. In their method of performing divine service, as bishops, priests, and deacons, their administration of the Holy Sacraments, their conduct and reverential aspect in time of prayer and preaching, their due obedience to the Rubrics by which those ceremonial rites are directed, all these matters devolve upon *them*, and if they are negligent of them, or disobedient to them, it is at their risk and peril, as the sworn servants of the Church. But at the same time, there are many things in these ceremonial rites which devolve upon the *laity*. The laity, or people, in every parish, have much, very much, in their power, either to hinder or to forward the devotional aspect of our Church services. Much depends on *their willingness to abide by what is pointed out to them;* much depends on their ready mind to give up prejudices, long fostered by an age of carelessness, in divine things; much depends upon their honest determination to reflect upon the reality of things, and to think for themselves, without bias from the misrepresentations of designing and discontented men; men who pervert the truth for the sake of party spirit. The impediments or the encouragements given to the Clergy by their people are thus of infinite importance.

But even independently of this, there is much to be done by the laity,—more immediately. For instance, *postures of body* in divine service; the way we sit, or stand, or kneel, in certain portions of the service, are strictly speaking *ceremonies.* Silence and attention at one time; at another, speaking aloud, in responding and singing;—all these devolve upon the LAITY; and upon their due observance of these matters, the beauty and harmony of our liturgy very much depend.

The postures of body in divine service are of three sorts: *Kneeling*, which belongs to prayer, and supplication. *Standing*, which belongs to praise, and listening to the liturgical addresses of the Clergy. *Sitting*, which is *permitted*, though never commanded in the Prayer Book; yet permitted during the time of reading the lessons and preaching the sermon. But how many of us neglect these simple rules! How many sit during prayer, or, worse than sit, throw themselves into all sorts of idle and negligent postures, as though their minds were totally unaffected by the duties in which they are engaged. How many, again, in the psalmody and in the responses, never rise from their seats, or join with their voices in the portion appointed for them. How many, again, in the doxologies, specially in the doxology after sermon, do not rise to give glory to God, but remain sitting: I mean in the doxology which commences with the words, "*Now to God the Father, God the Son, and God the Holy Ghost.*" This is a *doxology*, —a giving glory to the ever-blessed Trinity. The sermon is then concluded; and the people, according to ancient practice, ought to stand, as giving, at the invitation of the preacher, glory to God. The words themselves manifest this, if attention is paid to them: "*Now* to God the Father;" the word "NOW" arresting their attention, and calling upon them to join with the preacher in his praise of God.

Again, at the mention of the name of JESUS, particularly in the Creed, how many never bow the head or knee,—an ancient Church ceremony,—a *Scripture* ceremony,—signifying our faith in the divinity of Him who came among us *a Saviour*,—God and man,—though man, yet God. But of all these, the principal neglect which I should mention (because it is so *obvious*) would be the want of kneeling in prayer. *Moses*, when interceding for the ungrateful Israelites, bowed his head, and worshipped. *Solomon* "kneeled down upon his knees before all the congregation of Israel." *Ezra* "fell upon his knees, and spread out his hands to the Lord his God." *Daniel* kneeled upon his knees three times a day. *Stephen*, the first martyr, kneeled down and prayed. And last of all, our great Redeemer Himself as man, in His agony in the garden, "*fell on His face, and kneeled down and prayed.*" Surely, then, for one of us,—for sinful, wretched creatures such as *we*,—for us to presume to address God in a *sitting* posture, is the very height of irreverence. Where can the *mind* be, if the body thus represents it? How can our *hearts* be occupied in prayer, if all tone and symbol of prayer is lost in an irreverential attitude, as though we were speaking to an equal, or commanding a servant, instead of speaking to the living God? Surely the very slightest reflection would cure *this* irreverence.

The laity have most clearly a right to demand of their Clergy a faithful adherence to their ceremonial duties. But at the same time the Clergy have a counter-right to request of the people a strict adherence on *their* part to such ceremonial observances as fall within their compass. The priest must ask the people for their co-operation in the good work of divine service, to help *his* devotion by *their* devotion, to show him that they appreciate what is said and what is done, and that they understand the duty in which they are engaged, by following the order of the service in the method pointed out. So indeed, and so only, shall the priest and people be a congregation united in sentiment and in heart. So shall they be a Church at peace within herself; not stopping short in these ceremonial things, and going no further than this outward part (God forbid!): but making them the symbols and the signs of order in the mind; making them the beginning and foundation of correctness in moral behaviour; of piety in the heart, of devotion to God, of holiness, of charity, of faith. Let us be steadily bent upon the great privileges which God in His mercy has conferred upon us as a Church. Let us carefully display to Him, by attention even in the minutest things of His worship, that we love Him, —that we are ever thinking of Him,—that nothing is too dear for Him, nothing too little, nothing too great; —that we are striving in all things to show our jealousy for His glory, and our zeal for His honour. Though these outward things are, after all, but the preliminaries, but the gates and porticoes of the Temple, still it is through these gates and porticoes that the temple must of necessity be entered. If we differ at the entrance, how shall we agree together in that vast fabric of doctrine and mystery which is afterwards to be developed? Different Churches, as we have already shown, and our Articles prove, may have different customs; but certainly in the *same* Church,—I should say, the same *congregation*,—the ceremonies ought to be the same. Suffer it to be so, my brethren, *with us.* Let us be as the strings of the harp of David; all may be of different notes, but, being struck together by one hand, shall make one harmony of chord. "How good and joyful a thing it is, to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even unto Aaron's beard, and went down to the skirts of his clothing. Like as the dew of Hermon, which fell upon the hill of Sion, for there the Lord promised His blessing and life for evermore."—*Bennett's Principles of the Book of Common Prayer.*

### Sultan and Czar.

The following, for reasons it explains, has a peculiar interest at the present time, though the incidents related belong to a distant period. It is the London *Guardian's* review of Baron Muffling's Mission to Constantinople and St. Petersburgh, in 1829 and 1830—translated by David Jardine, Esq.:—

At a time when negotiations are postponed *sine die*, and conferences shown to be sometimes without result, it may be worth while to call the attention of our readers to the record of a portion of the diplomatic interferences which ended in the treaty of Adrianople in 1829. This desirable end was arrived at principally by the mediation of Prussia, suggested by Russia and accepted by Turkey, and which was entrusted to Baron Muffling, as Envoy. His narrative of his negotiations with Sultan and Czar was given to the world in his memoirs (*aus Meinen Leben*) many years ago; but until recently has not been thought worthy of translation. Mr. Jardine has now translated it, and as an analysis of its contents would be necessarily lengthy, and might therefore give a wrong and unfavourable idea of the book, we will content ourselves with one or two extracts as specimens. After an unsatisfactory interview with the Reis Effendi, in which Russia's demands and Turkey's need of compliance were discussed, Baron Muffling applies for and obtains a direct audience of the Sultan. He thus describes it:—

"My interview with the Sultan was perfectly successful. He received me sitting on a divan in the corner of a niche. The Reis Effendi, who had led me into the saloon, stood on the left side. I wore the dress which I wear when I appear at Court before my own Sovereign. The Reis Effendi delivered an oration to me in the name of the Sultan, who was at the time sitting close to him. . . . . . In answering the oration I turned myself immediately towards the Sultan, and looked straight in his face with military boldness. I knew that neither of these things was consistent with Eastern etiquette, and that it is considered particularly unseemly to look in the Sultan's face when speaking to him. Every Eastern speaker is expected, on such occasions, to cast down his eyes, as a practical proof that the Sultan's countenance illuminates and dazzles like the light of the sun. But, as the Sultan received me in the European fashion, it seemed to me to be quite proper that I should observe European customs in his presence. This appeared to please him; for when I had finished speaking he immediately addressed me. There was an imposing seriousness in his countenance, but his eyes had a mild, I might almost say a romantic, expression. His voice was singularly sonorous, and his manner so gracious and encouraging, that every one who saw and heard him, as I did, must at once say, 'This cannot be a merciless savage, delighting in nothing but cutting off human heads.' In fact, I was quite satisfied, by subsequent information, that this is not his real character. He is respected, beloved, I may say, regarded with the utmost tenderness by all who belong to him, his servants, his wives, and his children; and I am convinced that his natural disposition is to diffuse joy and happiness about him."

The Dragoman, not interpreting as decorously as Baron Muffling thought he ought, had his coat pulled by way of a hint, and—

"The Sultan observed this by-play, and began to laugh so heartily that I could not refrain from laughing too. After this incident the Sultan seemed quite at his ease. He laughed at my tightly fitting uniform, and noticed that I even wore a scarf to make me look thin. He said that 'the lacing so closely was a proof of the great personal vanity of Europeans.' In conclusion, he charged me earnestly to assure my magnanimous King, on my return, 'with what interest he had inquired respecting his precious health.' He told me not to forget Constantinople, but to continue always to think of him as a friend, and he desired me to accept a mark of his friendship for myself and two attendants. The whole interview was conducted with perfect decorum and respect on both sides; but the Sultan was evidently a cheerful man, and thoroughly enjoyed a hearty laugh."

This interview was granted for the purpose of receiving the Sultan's verbal approval of the sending of an Embassy from Constantinople to St. Petersburgh, a proposal first made by Baron Muffling, and approved of by the Porte; but the Emperor of Russia being somewhat dissatisfied at this step, which he considered to be merely intended to protract the negotiations, Baron Muffling was subsequently sent from Berlin to St. Petersburgh, and there had an interview with him, in which he gave various reasons for his approval of the Embassy, which the Emperor subsequently recognised as sound, though then he preserved a silence with regard to them. The end of this interview is told in these words:—

"The Emperor heard the whole of my statement without interrupting me, and with the greatest calmness and patience. He made no answer to what I had said, but asked questions about the personal character of the Sultan, respecting whom he had formed nearly the same notion as the King my master had done. My assurance that the Sultan was by nature mild and benevolent, and that he was beloved and respected by his wives and servants, did not at all coincide with his preconceived notion of him; and my statement respecting the power of the Ulemas was equally new to his Majesty. On this subject I cited to him the words uttered to the present Sultan by his unhappy predecessor just before his death:—'With me things are coming to an end. They will spare you because you are the last of the Green Turbans; but so long as the Janissaries and Ulemas exist, you will be a Sultan without power.' I explained to the Emperor that although the Janissaries are abolished, the dangers for the Sultan continue the same, as he will never be able to break the power of the Ulemas. According to the constitution, the Sultan is the chief of the Ulemas; but while he possesses the same power as they do, he is himself, in many respects, subject to it. The Ulemas and fanaticism are inseparable. Fanaticism and civilization are opposed to each other. If civilization is eventually to overcome fanaticism, the present constitution must be first destroyed; but this result cannot proceed from Turkey herself. It can only be produced by the subjection of the Turkish empire to a foreign power. The Emperor rejected the mere suggestion of an overthrow of the Turkish empire as a scheme equally criminal and foolish. He represented the frontiers of the Russian and Austrian empires as perfectly secure against the Turks, who, moreover, since the downfall of the Janissaries, had ceased to desire conquests. He praised the character of the Mussulmans, and admitted their love of truth, and the fidelity with which they observed their promises. He declared, therefore, that he would not desire better neighbours, and that he would do all in his power to preserve the integrity of their empire and to protect it as far as he could from the effects of internal dissension or foreign attack. 'Anxiety has been expressed,' he said, 'from time to time in Europe that he might be induced by a love of war or false ambition to take up the part of a conqueror against the Porte. Such an impression resulted from a total ignorance of the direction of his mind, and from an assumption that he had not well considered his own position and the political relations of his empire. The extent of territory subject to his sceptre, and the necessities of its vast population, were fully sufficient to occupy a man's life. It would be folly in him to strive for territorial acquisitions. The path pointed out for him by God was to promote the well-being of his subjects, and in pursuing that object above all things to abstain from frivolous wars. This would be attained by a faithful observance of all engagements contracted with other powers, and a rigid abstinence from all interference with foreign rights. This had been the uniform endeavour of his life, and he prayed God to give him the health and strength necessary to carry it into execution.'"

The man was not then sick enough to make the temptation to do evil irresistible.

ANTIQUITY.—We have entered the valley of the Gardon, and the stupendous aqueduct is spanning the broad ravine before us. No words can do justice to the magnificence of the Pont de Gard. It is a type of the Roman character, a symbol of that fearful straightforwardness, that reckless, undeviating temper, which marks the Rome, as well of prophecy as of history. Never was art so symbolical, never so easy to be interpreted, never so replete with the character of the workmen, as in Roman architecture. The meaning of a Greek temple, or a Gothic cathedral, is easy enough to be fathomed. Still it requires to be elicited from a contemplation of the building. The face of Roman architecture startles us, like the boldly faithful effigy of some dead man whom we knew. The power of antiquity on the mind is a strange mystery. It must be that we have a dim instinct in us which speaks of our having wandered very far from our heavenly origin; and anything, sacred or profane, which leads us long back till things become misty and pale, and limits indiscernible, seems to have something of infinity about it, and excites, without satisfying, our yearning after the infinite. The distance which the mind travels in antiquity is so great, that we cannot but think that it must be leading us towards the holy spot whence humanity has departed; and, for some reason, the journey seems always an ascent, and therefore loses itself apparently in a divine region. In one day's journey we passed between two cities, whose great, if not sole attraction, is the voice they bring up from antiquity. And how differently do they speak! Avignon is an epoch of Church history, sculptured in a pile of ruins. It is one of the homes where the Middle Ages still live on and linger, in outward forms as well as memory. It tells of popes, and cardinals, and councils, and chivalrous names, and a peculiar mould which the Gospel took wherein to save the world. In a few hours we were at Nismes: a city where the huge tread of the old Roman empire has left many enormous footprints of itself; baths, towers, gateways, pavements, temples, theatres, and aqueducts. A totally different class of ideas rises to the mind; and, while the influence in both cases is from antiquity, it is wonderful that one cause should have such diverse operations. The diversity, however, is only in the form, not in the essence. Notwithstanding a passionate love of scenery, it may be questioned whether a journey in America, even were fine scenery commoner there than it really is, would not weary one through lack of the footprints of past ages. Grass soon grows where the fire of an Indian has burnt, and inclined planes of railway up the Alleghany hills would not indicate in ruin the magnitude of their cost. Unless a man could be interested in the new ways of new men, who will some day be great men, he would soon be overtaken by lassitude on the bosoms of rivers too broad to be picturesque, and in the dusky hearts of magnificent forests too monotonous to animate his wonder.—*Paris and Avignon.*

IF the Church, under Constantine, had refilled the empty urn of Greek civilization, she might have given Greece a second epoch of greatness.

## THE CHURCH ABROAD.

**England.**—The Church meetings of the season have nearly all been held. At that of the Corporation of the Sons of the Clergy, they elected twenty-eight widows and nineteen single daughters of deceased clergymen as pensioners of £10 per annum. It appeared from the report that thirty pensions had been increased from £10 to £20 per annum each, and one hundred pensions from £10 to £15 per annum each, in addition to the income of £5 per annum each, ordered by a recent Court to be made in forty-two other pensions.

At the forty-third anniversary of the Prayer Book and Homily Society, the Marquis of Cholmondeley presiding, it appeared from the Report that the year's receipts, including a balance of £21 11*s.* 2*d.*, amounted to £2,677 7*s.* 4*d.*, and the expenditure, including the purchase of £450 Consols (to form the commencement of a Capital Fund), to £2,065 17*s.* 4*d.*

English Churchmen appear to have become very early risers all at once. At the late anniversary of the Young Men's Christian Association, a breakfast commencing the day at six in the morning was well attended, previously to attending the meeting.

The Marquis of Blandford has, in the House of Commons, obtained leave to bring in a Bill to make better provision for the formation and endowment of separate and distinct parishes, a measure rendered necessary by an Act which was passed last Session to continue the existence of the Church Building Commissioners until July, 1856.

The Government Gazette has announced that the Queen has been pleased to appoint the Rev. John Wills Weeks, Doctor in Divinity, to be ordained and consecrated Bishop of Sierra Leone, in the room of the Right Rev. Owen Emeric Vidal, deceased.

Great Church progress appears to be making in the Colonial Diocese of Colombo. The last report of the Christian Knowledge Society gives the following interesting extract from a letter by the Bishop:

The fittings of the nave and choir of the Cathedral of Colombo are completed; those of the chancel are now in progress. They will all be of ebony; as I wished them to be made wholly of the productions of the country, and as far as possible by native workmen. One single European has directed and superintended the work, and he is a corporal in the 15th Regiment, a most expert and skilful mechanic, whose value was undiscovered till he built, under Colonel Brunker, our church at Nuwara Eliya. His taste, moreover, is equal to his skill; and, with Bloxham and the Glossary of Architecture in his hand, this carpenter from Greenwich (for such he was when he enlisted fifteen or twenty years ago) has built a church and a cathedral in my diocese which surpass every structure raised before or since the tenure of Ceylon by the British.

It appears from returns moved for by the Hon. W. Cowper, M. P., in the House of Commons, that the gross total amount of rent-charge in lieu of tithes agreed to be paid in the several counties of England and Wales, is £2,482,570. There have not been any agreements for the commutation of tithes confirmed by the Tithe Commissioners in the year 1854. Compulsory commutations have been made in three districts in Middlesex and three in Oxfordshire, the award of rent-charge amounting altogether to £85 10*s.*, being the total rent-charges of the present return. The total rent-charges of former returns amounted to £1,529,275. The summary of agreements amounting to £2,482,570, and the summary of awards to £1,529,361, it follows that the gross total rent-charge amounts to £4,011,931. Apportionments of rent-charges have been confirmed by the Tithe Commissioners in seven cases.

The papers relate, that as two young Clergymen, the Rev. H. P. Dwarris, and his brother, the Rev. E. P. Dwarris, were crossing the Tyne in a skiff, a little below the fishing lock, where the water is deep, the skiff unfortunately swamped, and precipitated them into the stream, and the younger, the Rev. H. P. Dwarris, was drowned.

St. Paul's Cathedral is undergoing extensive reparations. For some weeks workmen have been engaged in repairing the figures on the summit of the north entrance of the Cathedral, which have been in a neglected condition from the effects of the weather. These ancient specimens of sculpture have been erected nearly a century, and were in a state of decay. Other portions of this noble building are undergoing extensive repairs and alterations.

The Cambridge University Reform Bill does not give satisfaction to the Colleges. The Earl of Powis presented a petition to the House of Lords, signed by 128 resident members of the Senate of the University, including six professors, five University officers, and sixty-four tutors, bursars, and other officers of colleges, expressing their regret and surprise that no provision is made for giving a free constitution to the University, and praying their lordships to insert provisions, transferring to the proposed council the functions of nomination to University offices, and of interpretation of the statutes, both now vested in the heads of colleges in their collective capacity.

**Nova Scotia.**—The Bishop of the Diocese is engaged in a visitation of the Churches, along the coast to the westward, and interesting reports of his progress are given in the *Church Times* (Halifax).

## THE WORLD AT HOME.

MAINE LAW RIOT.—Some circumstances connected with this law occasioned a fatal riot at Portland, Maine. It appears that Neil Dow, Mayor of Portland, and author of the Maine Law, purchased a quantity of liquor, expecting to sell it at a profit to the town agency. The agency, however, did not purchase, and complaint was made against Mr. Dow for violation of the statute. While the complaint was pending, the Mayor induced the city authorities to purchase his stock. Incensed at these proceedings, a mob collected about the building where the liquor was stored, and threatened its destruction. The military were ordered out, and, as the rioters persisted in their application of the search and seizure principle, fired upon the mob, killing one man and wounding several others. A large meeting was held on Monday to investigate the case. It was presided over by Judge Wells, and addressed by several of the leading citizens. A committee of nine was then appointed to inquire thoroughly into the matter, and if found necessary, to prosecute the city authorities. The committee was also directed to wait on Mayor Dow, and request him, on behalf of the citizens, to resign his office. The funeral of Robbins took place the same evening. His remains were followed to the grave by an immense procession. A large number of special policemen had to remain on duty. The verdict of the coroner's inquest on the body of the man shot, was to this effect: that the mob were fired upon while in the act of destroying the property of the city, and that the military acted under the direction of the Mayor and Aldermen of the city.

ATTEMPT TO DESTROY A RAILWAY TRAIN.—On Tuesday night, as the mail train from New York, via New Haven, was nearing the city of Worcester, the engineer suddenly discovered an obstacle upon the track. The rails had been pulled up and five or six large stones had been placed underneath. By the force of the collision the whole train was thrown from the track. The engine was thrown into a ditch. The baggage car was thrown completely over and broken up. Six persons who were in that car were considerably bruised by the flying pieces of baggage, but fortunately escaped without very serious injury. The forepart of the passenger car was broken in and the trucks of two passenger cars were torn off, but all the passengers escaped without serious damage—a few only receiving trifling cuts. It is supposed to have been the work of robbers, who hoped, during the confusion, to obtain a large amount of specie, which was known to be on board, consigned to some of the Boston banks. This idea is strengthened from the fact that an engine which was waiting at Worcester depot was tampered with in order to prevent its being sent to the aid of the disabled train. The specie on board is understood to have exceeded half a million of dollars, and though it was much scattered, it was all recovered, and has been safely delivered.

THE KINNEY EXPEDITIONISTS.—In the U. S. District Court on Tuesday, the District Attorney directed the Clerk to call Henry L. Kinney and James W. Fabens, who were indicted for setting on foot an alleged unlawful expedition to Nicaragua, and neither appearing, their recognizances ($1,000 each) were forfeited. The District Attorney then applied for bench warrants for both defendants, which were granted. The officer charged with the warrant found the Colonel, and at 7 P. M. went before the Judge, who had appointed that hour for a hearing, when the Judge was satisfied that the Colonel's non-appearance was perfectly excusable, and he was immediately discharged again, upon his own recognizance for $1,000. The case was called again next morning, and is now on trial.

RIGHTS OF SCHOOLMASTERS AND PARENTS.—We see by the Boston papers, that a case of considerable interest was tried before Justice Ladd, of Cambridge, on Saturday. A citizen of Newton was complained of for an assault upon the master of a school at that place. It appeared that the master was in the habit of keeping the child of defendant, with other scholars, after school hours, to learn her lessons, which had been imperfectly recited during school hours. The parent, believing that the detention was illegal, went to the school house and demanded his child. This was after regular school hours. The master said the child should go as soon as she had recited her lesson. The parent attempted to enter the school room to take his child, but his entrance was resisted by the master, and the assault upon the master was the result. The Court ruled that the keeping of the child until the lessons of the day had been perfected was legal; that the parent in attempting to enter the school room, in opposition to the will of the master, was in the wrong; that a child placed at school by the parents is under the control of the master, until regularly dismissed; and that a parent cannot withdraw the child from school during the day against the master's will, except through the intervention of an officer and the school committee. The defendant was fined $30 and costs.

RISING AGAINST THE GERMANS.—At Columbus Ohio, on the 20th ult., a procession of German Turners, while peaceably passing through the streets, were attacked by a mob of rowdies, and several of the foreigners badly stoned and beaten. The assailants are said to have evinced an unbounded admiration of the American flag, and a corresponding dislike of a banner fabricated by some young German ladies and carried by the Turners.

CHOLERA.—The cholera is raging as an epidemic in New Orleans, and the Board of Health of the city has made public declaration of the melancholy fact.

LIBEL SUIT.—In the Superior Court, a few days since, a suit was tried of Emery Matthews against Moses S. Beach *et al.*, proprietors of the *Sun* newspaper. The action was for publishing the account of an assault which was given to a reporter of the *Sun* by the party assaulted, and was published in the ordinary course of business. The defendants pleaded the truth of the libel, and established it to the satisfaction of the jury; whereupon, Judge Bosworth having lucidly laid down the law in his charge, a verdict was found for the defendants.

INAUGURATION OF THE WOMEN'S HOSPITAL.—This institution, for the treatment only of diseases peculiar to women, was formally opened on Saturday. Dr. John W. Francis presided, and after prayer by Rev. Dr. Knox, brief remarks were made by Drs. Francis, Horace Green, Gilman, Foster, E. H. Dixon, Sims and Gardner, and Rev. Dr. Knox. The association that has established this hospital is composed entirely of ladies. The house will accommodate about forty patients. There are about twenty already in the wards, under the treatment of Dr. J. Marion Sims.

SHAVING ON SUNDAYS.—In the Police Court, Boston, a few days since, Justice Russell gave his decision in the case of Edmond C. Deming, barber, who was arraigned for doing work and keeping open his "workhouse" on Sunday. The Court held that shaving was as "necessary" a work as cooking, ministerial exchanges, or various other customary operations, and that keeping open a place for such a purpose was also necessary in this view. The defendant was therefore discharged.

MILITARY EXAMINATION.—The annual examination at West Point commenced last Friday. The board of visitors consists of fourteen, two vacancies having occurred during the last year which the President has not filled. The graduating class numbers thirty-four members. The examination will, it is expected, continue about three weeks.

LOSS OF PUBLISHING PROPERTY BY FIRE.—We regret to find that Mr. Putnam, the enterprising publisher, sustained a serious loss at a fire which destroyed Trow's printing office in Ann street, the whole of the duodecimo edition of Irving's Life of Washington, some 12,500 copies in sheets, having been consumed.

EXECUTION OF A MURDERER.—At Cleveland, last Friday, Parks, the murderer, was executed. He spoke for about an hour before the execution, thanking his friends for their attention to him in his misfortunes, and complaining of injustice being done him in the conviction for the crime alleged against him. His last words were, "I die innocent."

THE BROOKLYN POOR.—We find that the Brooklyn Association for Improving the Condition of the Poor, during the past winter and spring, have furnished relief to two thousand four hundred and fifty-seven families, comprising eleven thousand and fifty-six individuals; having distributed coal, groceries, shoes, and clothing to the amount of $14,720—averaging about $1.34 to each person assisted.

THE SUNDAY LIQUOR LAW.—The *Daily Times* says the Sunday Liquor Law has become a dead letter. But little attention is paid to it in any of the wards, and not any at all in others. Nearly all of the down-town liquor shops, of every kind, were publicly open on Sunday and Sunday night.

THE GENERAL SESSIONS FOR JUNE.—The calendar for the term which commenced on Monday presented the following catalogue of crime:—Grand Larceny, 25; Felonious Assault and Battery, 6; Burglary, 8; Robbery, 5; False Pretences, 8; Murder, 6; Forgery, 3; Abandonment, 3; Perjury, 1; Bastardy, 1.—Total, 66.

THE ARCTIC EXPEDITION.—The vessels of the Arctic Expedition went to sea from this port on Monday morning, with every prospect of a favourable run to the Polar regions.

LOSSES BY FIRE.—It is estimated that the losses by fire in the United States, from January to June, 1855, will amount to $6,228,000.

MORTALITY IN NEW YORK.—The report for last week gives Men, 77; women, 70; boys, 146; girls, 106: total, 399. Adults, 147; children, 252; males, 223; females, 176. Coloured persons, 5.

MORTALITY IN BROOKLYN.—The total number of deaths last week was 47, of which 23 were males and 24 were females. Of adults there were 18, and of minors 29.

CALIFORNIA.—News has been received of another suspension of Page, Bacon & Co., after standing a run of only one day, during which they paid not less than one hundred thousand dollars. Their liabilities amounted to upwards of six hundred and thirty thousand dollars, on a large portion of which attachments had been issued, and judgment confessed. The celebrated Walker expedition, fully armed and equipped, had finally got off, and passed through the Gate, bound for Realejo. Fifty-six armed men accompanied the Colonel. The Legislature of California adjourned at midnight on the 8th of May, without electing a United States Senator. It is said that Governor Bigler is now in the field for that office.

## THE WORLD ABROAD.

**Great Britain.**—The Court remained at Buckingham Palace, the Queen giving the usual state entertainments.

A Russian eagle, a trophy captured near Balaklava, brought to England by her Majesty's ship *Vengeance*, has been sent by Captain Lord E. Russell to London, as a present to Her Majesty.

The London returns of mortality continue to show the effect produced on the public health by an ungenial spring. The number of deaths recorded in London in the week that ended last Saturday was 1,183.

A Government School of Art has just been established at Southampton. Its establishment was originated and chiefly supported by a lady of the neighbourhood. Many of the pupils are sappers and miners belonging to the Ordnance Survey Department in the above-mentioned town.

A scheme is said to be projected, under distinguished auspices, for the formation of a road through London, eight miles long, roofed in with glass, with houses and shops on each side, and beyond these, also on each side, two lines of rails, one above the other, the lower for trains stopping at every mile, the upper for expresses.

An important debate took place in the House of Commons on the 24th ult. on a motion by Mr. Disraeli, to the effect that the House should not adjourn (for the Whitsuntide recess) without expressing its dissatisfaction with the ambiguous language and uncertain conduct of the Government in reference to the question of peace or war, and that under these circumstances the House felt it a duty to declare it would continue to give every support to the Queen in the prosecution of the war until, in conjunction with her allies, she should obtain a safe and honourable peace. Sir Francis Baring, on behalf of the Government, proposed as an amendment, that the House having seen with regret the failure of the Vienna Conference, continue to give every support to the war, until an honourable peace be obtained. Sir William Heathcote moved to alter the amendment by inserting the words, "and still cherish a desire that the communications in progress may arrive at that successful issue." Mr. Gladstone approved of the amendment of Sir W. Heathcote. Mr. Disraeli and his supporters were very severe upon the Government, especially Lords Palmerston and Russell. Lord J. Russell replied, defending his conduct at Vienna, when the debate was adjourned. It was resumed next evening, when the House divided, the vote being 219 in favour of Mr. Disraeli's motion, and 319 against it—a majority of 100 for the Government. Earl Grey made a similar motion in the House of Lords, but withdrew it.

The bill for abolishing newspaper stamps was read a second time in the House of Lords.

The Bishop of Oxford has moved, in the House of Lords, for the papers concerning the Canadian Bishops and Church.

Both Houses of Parliament had adjourned until June 4.

A meeting of the usual parliamentary supporters of the Government was held at Lord Palmerston's house on the 24th ult., immediately previous to the debate on Mr. Disraeli's motion. Lord Palmerston asserted the unanimity of his government, and declared his intention of prosecuting the war. Other members also spoke, and on the whole the proceedings were harmonious.

Lord Palmerston had given a deputation reason to expect an unconditional pardon for Smith O'Brien.

It is expected that by the middle of this month every available man in Great Britain, belonging to the Infantry Regiments, will have embarked for the war.

Some changes have been made in the War Department by placing the Ordnance Office in the hands of the Minister of War.

**France.**—The appointment of General Pellissier to command in the Crimea was well received in France.

The Paris papers had been hoaxed by a sham war despatch from the London *Standard*.

It was confidently stated, that Queen Victoria is to visit Paris on the 16th of August.

**Austria.**—At Vienna, on the 16th of May, Count Buol, on behalf of Austria, had an interview with Lord Westmoreland and Count Bourqueney, and suggested that the members of the Conference should meet again. The French and English Ministers could not give a reply, but it is understood that if they assent to a meeting Count Buol will thereat again attempt to arrange the third point. According to Vienna papers the Conference will be re-opened, and a meeting would be held on Saturday, the 26th, without the Russian Plenipotentiaries, and another on Monday, the 28th, at which they would be present. The papers state that the Austrian mediatory proposal is, that Russia and Turkey settle between themselves the number of ships they will keep in the Black Sea—England and France to keep each two ships therein, and Turkey undertaking not to enter into any treaty with Russia unless submitted to France and England.

**The War.**—News from the Crimea comes down to the 25th ult. On the two previous nights there had been hard fighting before Sebastopol. The battle was begun by the Russians, when the French attacked the Russians' entrenched camp, near the Quarantine bastion, and they carried it by assault. There had been skirmishes almost nightly for a fortnight before. On the 10th a severe combat took place during the night along the right attack, and the musket and bayonet were used for an hour and a half, when the Russians retired under the cover of their batteries. The city and allied batteries then kept up a hot fire for two hours longer. The loss is considerable on both sides, but the number is not yet reported. Another Russian attack was made on the next night. The night was very dark and the fight lasted half an hour. During a severe storm of rain and the darkness of the night, on that of the 12th, the Russians made another sortie, against the left attack, charging clear up to the British trenches, and some of them leaping over the parapets they were bayonetted. They fought most desperately. The rain having damaged their ammunition they attacked with rockets. Their loss was severe. The British lost a captain and over one hundred killed and wounded. There were also severe skirmishes on the 17th, 18th, and 19th. The French operations are conducted by the new Commander, General Pellissier, whose appointment is immensely popular. It was surmised that Pellissier would make a bold attempt to cut off Liprandi's army. It was said that Omar Pacha had offered to take, and hold Simpheropol with his Turks, if the French would support his advances. The secret expedition, which was recalled from Kertch, is reported to have again sailed, destination unknown. The recent arrival of three French divisions, under Generals Aurell, Hessillon, and Angely, makes the Allied force in the Crimea about 200,000, namely: 120,000 French; 30,000 British; 40,000 Turkish; 11,000 Sardinian. All the troops from the camp of Meslem have been shipped to the Crimea. The French, on the 25th May, occupied a large place d'armie, between the central bastions and the seashore, where the enemy could collect large forces. The Russians ceded the more easily, having sustained enormous losses on the preceding day.

From the *Baltic* we learn, that the French fleet left Kiel on the 22d to join the English squadron. The English cruisers had brought several prizes to Elsinore. The bulk of the English fleet was at Nargen. Official information had reached the British Consul at Elsinore, that the Russian government had ordered all ships of war at Cronstadt to be sunk except eight liners. Advices from St. Petersburgh to the 19th state that all the fortified harbours in the Bay of Finland are placed in a state of siege.

KNOW-NOTHINGS.—In Italy there was a particular order of friars called *Fratres Ignorentiæ*, that is, *Brethren of Ignorance*, who took a solemn oath that they would neither know, learn, nor understand anything at all, but answer all things with *Nescio*, "*I know nothing.*" So says Martin Luther.

MORE RELICS FROM NINEVEH.—The buried city still continues to yield up its treasures to English enterprise, for no less than 150 cases have been lately received from it by the British Museum. They contain chiefly "a miscellaneous collection of small slabs, seals, pottery, and other objects, bearing more upon the domestic life of the ancient inhabitants of Mesopotamia than the pieces hitherto received."

THE FAVOURABLE HOUR OF THE DAY.—Sir Walter Scott, in his diary, thus writes:—When I had in former times to fill up a passage in my poem, it was always when I first opened my eyes that the desired ideas thronged upon me. I am in the habit of relying upon it, and saying to myself when I am at a loss, "Never mind, we shall have it all at 7 o'clock to-morrow morning."

### CLERICAL CHANGES.

Rev. C. AREY, from St. Paul's Church, Erie, Pa., to Christ Church, Ballston Spa, New York.

### CLERGY of the PROTESTANT EPISCOPAL CHURCH

*IN THE CITY OF NEW-YORK AND ITS VICINITY.*

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Anthon, Rev. Edward, } 156 Second Avenue.
Anthon, D.D., Rev. Henry, } 156 Second Avenue.
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th-st.
Bedell, Rev. Gregory T., corner of Tenth-street and Fifth-avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., 12 West Thirty-second street.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 104 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 36 East Thirty-fifth street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Denison, Rev Samuel D., 19 Bible House and 171 West 36th-street.
Dickson, Rev. Robert George, 51 3d avenue.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Dyer, Rev. Heman, 184 East 13th-street.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 101 West 36th-street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street
Frost, Rev. William J., Yorkville post-office.
Gallaudet, Rev. Thomas, 14 Irving Place.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Hart, Rev. A. Bloomer, 55 Morton street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. [illegible], 801 Broadway.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 10 Hubert street.
Hopkins, Rev. John H. Jr., office of *Church Journal*, 107 Fulton st.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., 63 London Terrace, West 23d-street.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Lot, 77 Second avenue.
Lamson, Rev. William O., 161 West 22d street.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Ludlum, Rev. William S., 299 Greenwich street.
Mahan, D.D., Rev. Milo, 240 West Twentieth street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 171 East 17th street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Peters, Rev. Thomas McC., St. Mary's Rectory, Manhattanville.
Phelps, Rev. C E., 3 Holyrood Place, Yorkville.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Shortt, Rev. William, 171 East 17th street.
Sleight, Rev. George N., No. 6 Boorman Place, 33d-street.
Spencer, D.D., Rev. Jesse A., 80 West Thirty-third street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 32 West Twenty-third street.
Tracey, Rev. James C., Eighth-avenue, first house south of 49th-st.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 83 East Sixteenth street.
Van Kleeck, D.D., Rev. Robert B., 17 Bible House, and 234 West Twentieth street.
Verren, Rev. Antoine, 99 Franklin street.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 38 West Twenty-third street.
Weston, Rev. Sullivan H., Trinity Church.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

*BROOKLYN.*

Allen, Rev. Nathaniel G., 80 Woodhull street.
Brown, Rev. J. H. Hobart, 69 Orange street.
Canfield, Rev. Eli H., 4 Strong place
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Clinton avenue, adjoining St. Luke's church.
Drowne, Rev T. Stafford, 56 Montague Place.
Guion, Rev. Alvah, 240 South First street.
Guion, Rev. Thomas T., 59 Willoughby-street.
Haskins, Rev. Samuel M., 91 South Fifth street.
Huckel, Rev. William, 16 Clinton street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Summit street, between Hicks and Henry sts.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Francis, 148 Duffield street, near Fulton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sanford, Rev. David P.
Sayres, Rev. Samuel W., 99 South Fourth street.
Schroeder, D.D., Rev. John F., } 493 Atlantic street.
Schroeder, Rev. John F. Jun., } 493 Atlantic street.
Seymour, Rev. W. Wood, 93 Columbia street.
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Nevins, corner of State.
Taylor, Rev. Benjamin F. Division Avenue, 2d house from 7th street.
Vinton, D.D., Rev. Francis, 178 Atlantic street.
Walker, Rev. Robert J., Oxford street 6th house from Myrtle Avenue.

*NEW JERSEY.*

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken.
Camp, D.D., Rev. Norman W., 26 Irving Place, Garden st., Hoboken.
Gries, Rev. William R., Bergen.
Harriman, Rev. Orlando Jr., Monmouth street, Jersey City.
Macurdy, Rev. David H., Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Monday* in the *week preceding* the *first Thursday in each month.*

## NOTICES.

**The Next Quarterly Meeting of "The Bible and Common Prayer Book Society of Albany and its Vicinity"** will be held at the Church of the Messiah, Glenn's Falls, on Tuesday, the 12th inst.
SYLVANUS REED, Corresponding Secretary.

The Missionary Convocation of Northern New York will meet at the same time and place; and the Clergy are invited to attend the Bishop in his Visitation at Essex, Bouquet, Keeseville, Plattsburgh, &c., on the following days.
S. REED, Secretary.
ALBANY, June 1, 1855.

**Fair and Festival.**—The Ladies of St. Paul's Church, Hoboken, N. J., will hold a Fair and Festival in the basement of the church, corner of Third and Hudson streets, Hoboken, on WEDNESDAY and THURSDAY, June 13th and 14th, from 10 A. M. to 10 P. M. The proceeds to be devoted to a fund, already created, for the purpose of erecting a Parsonage to the Church.

**The Rev. Dr. Lewis**, Rector of the Church of the Holy Trinity, will preach in the Church of the Messiah, Adelphi street, Brooklyn, on next Sunday afternoon, June 10th. Service to commence at half-past 3.

**New York Bible and Common Prayer Book Society.**—A regular meeting of the Board of Managers will be held on Tuesday evening next, the 12th inst., at 7 o'clock, at the Depository, 55 East 13th street.
WILLIAM H. BELL, Secretary.

**Protestant Episcopal Tract Society.**—A regular meeting of the Board of Trustees will be held at the Depository, No. 55 East 13th street, on Tuesday evening next, the 12th inst., at 7½ o'clock.
WILLIAM R. RONALDS, Secretary.

**Ladies' Fair.**—CHURCH EXTENSION.—The Ladies interested in the erection of Grace Mission Church, Williamsburgh, are preparing for a FAIR, to help forward this good work. Aid, which at present is greatly wanted, will be thankfully received, if forwarded to the Rev. ALVAH GUION, No. 240 South First street, Williamsburgh, or left with Messrs. Stanford & Swords, No. 637 Broadway, New York, on or before the 19th inst. je7-2t

**Church of the Incarnation,** Madison Avenue and Twenty-eighth street.—A Missionary meeting will be held (D. V.) in this church on Sunday evening next, June 10th, at 8 o'clock. Addresses will be delivered by the Rev. Mr. THACKARA, Agent for Diocesan Missions, and the Rector, the Rev. H. E. MONTGOMERY. A collection will be made for Missions in the Diocese. The friends of the Church are invited to attend.

**Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.**—A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday School Room of the Church of the Ascension, on Tuesday evening next (12th inst.), at half-past 7 o'clock.
THOMAS P. CUMMINGS, Recording Secretary.
June 8, 1855.

**Grace Church,** Conselyea street, Brooklyn, (late Williamsburgh.) Sunday Services: Morning, at 10½ o'clock; Afternoon, at 3½ o'clock; Evening, at 7 o'clock. Sunday School at 9½ A. M. Seats FREE.
REV. ALVAH GUION, Rector, No. 240 South First street.
my31-4t

**The Misses Rohr** have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-Fourth street to No. 151 same street. my3 8t

**St. John the Evangelist's Church.**—FREE SEATS.—Services are held in the Lecture Room of the Metropolitan Academy, Nos. 93 and 95 Sixth Avenue, near Greenwich Avenue:—Sunday morning, 10½ o'clock; Sunday evening, 7½ o'clock; Sunday School, 9 A. M. and 2½ P. M.
EDWIN R. COOK, Rector, 104 12th street.
my3-tf

## ACKNOWLEDGMENTS.

**Free Church of the Good Shepherd.**

Many thanks for a supply of apparel from Madame Chegary's Seminary. The aid was very timely and acceptable, several very worthy poor persons being much benefitted.
RALPH HOYT, Missionary, 68 East Broadway.

**New York Bible and Common Prayer Book Society.**

Whitsunday Collections: Zion Church, Greenburgh, Westchester co., Rev. C. B. Ellsworth, $20.05; Grace Church, Brooklyn Heights, Rev. Francis Vinton, D.D., $51; St. Anna's Church, Fishkill Landing, Rev. H. E. Duncan, $13; St. James' Rectory, Goshen, Rev. S. Chipman Thrall, $14.30; Church of the Holy Evangelists, New York, Rev. Benjamin Evans, $9.73; Christ Church, Jordan, Western New York, Rev. John G. Webster, $2 50; Church of the Advent, Rev. A. Bloomer Hart, $8 53; Christ Church, Sag Harbor, Rev. Wm. B. Musgrave, $5; St John the Evangelist, Stockport, Rev. S. Hollingsworth, $5.69; St. John's Rectory, Cohoes, Rev. Theodore Babcock, $2; Trinity Church, Fishkill, Rev. John R. Livingston, $4.12; Grace Church, Lyons, Western New York, Rev William A. Fisk, $12; St Luke's Church, Jamestown, Western New York, Rev. Levi W. Norton, $2; St. John Chrysostom, Delafield, Wisconsin, Rev. James DeKoven, $5; Trinity Church, Potsdam, Rev. Wm Staunton, $8; Rev. Dr. Samuel H. Turner, donation, $2; Rev. John R. Livingston, Fishkill, annual subscription, $2; Rev. H. E. Duncan, annual subscription, $2. Total, $168.92.
THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

**Protestant Episcopal Tract Society.**

Whitsunday Collections: Christ Church, Jordan, Western New York, Rev. John G. Webster, $2 50; St. Anna's Church, Fishkill Landing, Rev. Henry E. Duncan, $7; St James' Rectory, Goshen, Rev. S. Chipman Thrall, $4.78; Trinity Church, Potsdam, Rev. William Staunton, $9; Rev. W. H. Studley, Missionary, Geneva, Wisconsin, $2; Rev. Henry E. Duncan, annual subscription, $1; Rev. John R. Livingston, annual subscription, $1. Total, $27.28.
THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

**Sailors' Mission.**

The undersigned gratefully acknowledges the receipt of $5 from Henry C. Carter, through Messrs. Stanford & Swords, and $15 through Miss P. Ludlow, towards the debt of the Mariners' Home. Forty Dollars are now wanting to make up the amount. Address
D. V. M. JOHNSON, Care of Messrs. Stanford & Swords, 637 Broadway.
June 4, 1855.


## BUSINESS NOTICES.

**Patent Marble Mantels.—A Clear Saving of Fifty per cent.**—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by
LYON & LAMB, 38 Canal street, opposite N. H. R R. Depot.
my31-1y

**Herring's Patent Champion Fire-proof Safes,** with Hall's Patent Powder-proof Locks, the same that were awarded separate medals at the World's Fair, London, 1851, and the World's Fair, New York, 1853 and 1854; and this is the lock, and the only powder-proof lock that received a medal at the London World's Fair, though others were on exhibition, and now advertised as "World's Fair Locks." The subscribers and their agents are the only persons authorized to make and sell his Patent Champion Safe, with Hall's Patent Powder-proof Locks.
S. C. HERRING & CO., Green Block, Nos. 135, 137, and 139 Water street, New York.
my17-3m

## ADVERTISEMENTS.

TO LET, FOR A YEAR OR LONGER, ONE OF the best Pews in Calvary Church. Apply to E. CUNARD, No. 4 Bowling Green. je7-2t$

THE LONG ISLAND DYEING ESTABLISHMENT, NO. 25 JOHN STREET.—The proprietor of this well-known Dye House informs the public that the greatest care is taken in refinishing all kinds of Goods, such as Canton Crape Shawls, Silks, Satins, and Velvet, Worsted Shawls, Merinoes, Thibet, and Cashmere. Also, Gentlemen's Garments. Table Covers, and Muslin and Lace Curtains. The colouring is done by a new process, giving a very fine appearance to the articles dyed, without injuring them. A continuance of the generous patronage of the public is respectfully solicited.
L DUHAIN, No. 25 John street.
je7-3m

IMPORTANT TO LADIES.—THE SUPERIOR WORK AND never-failing certainty of a perfect fitting Dress, by S. T. TAYLOR's new system, is a matter worth knowing. Ladies are respectfully invited to give us a call and see for themselves.
MRS. BRACKNEY, Dress and Mantilla Maker, No. 407 Broadway, (up stairs,) New York.
Paris Fashion Books for sale on the 1st of each month, by S. T. TAYLOR, Importer and Publisher of Fashions.

BOARD AT FORT LEE, N. J.—TWO OR THREE BOARDERS can be accommodated in a clergyman's family at Fort Lee. The situation is high, healthful, and pleasant. Ten miles' sail up the Hudson, from the foot of Spring street, by the elegant steamer Flora. Terms Eight Dollars per week. Address Rev. R. HOYT, at Messrs. Stanford & Swords, No. 637 Broadway. my31-3t P

IMPROVED ARTIFICIAL TEETH.—DR. J. ALLEN, late Professor in the Ohio College of Dental Surgery, invites attention to his improved method of constructing artificial dentures, which combines the following advantages:

First—There are no seams or crevices for the lodgment of food, to vitiate the saliva or infect the breath, as not even the slightest moisture can get between the teeth and plate.

Second—An Artificial Gum, which is as firm and indestructible as the teeth, is fused, at a high heat, between and around their base, which unites them firmly to each other, and to the plate upon which they are set. This gum imparts to the teeth that peculiar expression and life-like appearance which characterizes the natural organs.

Third—Great strength is obtained by thus uniting the teeth, gum, and plate, and no ordinary force in masticating can break them from their base.

Fourth—The *natural form and expression of the mouth and face can be restored*, in cases where they have become sunken. This is done by means of additional attachments to the framework supporting the teeth. These attachments are so formed as to *bring out the sunken portions*, and sustain them in their proper position. They are covered with the above named gum-compound, and become component parts of the denture, and when rightly formed can not be detected by the closest observer. This method of restoring the cheeks to their original fullness, and also the natural form and expression of the mouth and lips, has been well tested, having been made a special feature in the author's practice, for several years past. A variety of Photographic and Daguerreotype likenesses, which have been taken of persons without this improvement, and also with it, can be seen at his office, showing the great change in appearance which is produced in the countenances of individuals now wearing dentures constructed upon this principle, which the public are invited to call and examine, together with other specimens of his improved style of work not requiring the above attachments.

Fifth—A clear and distinct articulation of speech is restored. This important change is effected by having the inside of the teeth and gum of a natural form. To this the tongue is readily adapted. This perfect adaptation of the tongue to the denture prevents the hissing or muffled sounds in speaking or singing, so often observed in persons wearing artificial teeth.

Sixth—The plates usually employed for this work are platina, the purity of which prevents even the slightest tarnish or unpleasant taste in the mouth. In short, this system embraces many new and important features, which are readily appreciated by those wearing artificial dentures upon this principle. With reference to the utility of this method, numerous testimonials can be given from eminent Dentists in the various cities of the Union, and persons wearing the work in this and other cities.
J. ALLEN, 30 Bond street, New York

P. S.—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN. je7 6m

ADOPTION.—THE FRIENDS OF AN ORPHAN CHILD, OF English parentage, desire to procure her adoption by a respectable Protestant lady. She is an interesting child, of prepossessing appearance, and amiable disposition. Ample references will be given. Address G. A. M., Box 3,994 Post Office, New York. my31-2t

EVANS' CLOTHING WAREHOUSE, NO. 66 & 68 FULTON STREET, NEW YORK.—This extensive CLOTHING ESTABLISHMENT is most characteristic of the age of telegraph and steam. Though yet in its infancy, it has already attained universal popularity, and will, ere long, become a "Household Word" The following are among the prominent features of this model house:

1st. Every article is bought and sold for CASH.

2d. Auctions, Assignees' Sales, Sheriff's Sales, &c, &c., are looked after, and with *Cash* in hand, and a sharp, discriminating eye, the opportunities are caught of buying the BEST for what the WORST would command.

That every article of READY MADE CLOTHING can be obtained at this Establishment 50 per cent. cheaper than at any other, may be proved by the thousands that patronize it. Unbelievers are invited to call and be convinced of the fact.

Clothing Merchants from all parts of the Union, who buy for Cash, will find it to their advantage to examine our Wholesale Department before they decide to buy.

For the benefit of those who cannot command time enough to look over our immense stock, we insert the following list of prices:—

**Coats.**

| | |
|---|---|
| Superfine French Cloth FROCK AND DRESS COATS, lined throughout with satin and fine serge, worth from $30 to $45, | $15 to $20 |
| Fine Cloth Frock Coats, | 8 to 14 |
| An endless variety of Business Coats, made from Cloths, Cassimeres, Drillings, Marseilles, Pongees, Grass Cloths, Alpacas, &c., &c., of every colour and shade, | 0.50 to 10 |

**Pants.**

| | |
|---|---|
| Extra Fine Black French Doeskin, (beautifully made) | $5 to $7 |
| Inferior grades, do. do. | 2 to 5 |
| Fancy Cassimeres of every imaginable description, | $1.50 to 6 |
| SUMMER PANTALOONS, comprising over five thousand different patterns, | 1 to 3 |

**Vests.**

| | |
|---|---|
| By the thousand, made of rich Silks, Satins, Cashmere, Bombazines, &c. &c. Also an immense variety of plain and Fancy Marseilles, | $0.50 to $4 |

**Complete Summer Suits, $2.50.**

☞ The Custom Department is replete with choice Cloths, Cassimeres, Vestings, Drillings, &c., under the charge of professional Cutters, ready to fashion them out at the *shortest notice.* my24-3m

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